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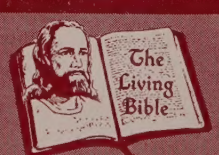
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OF RELIGIOUS EDUCATION

VOLUME 31, No. 6 **FEBRUARY 1955**

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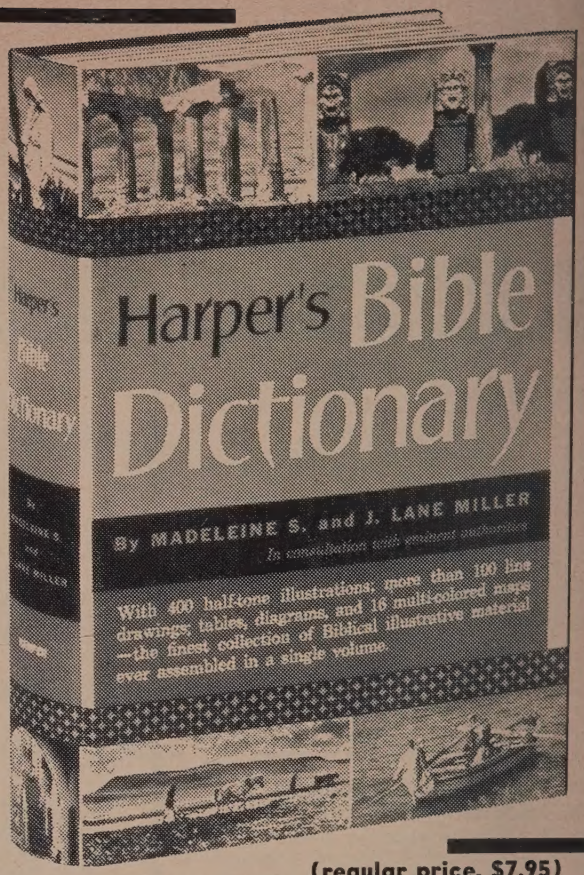
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A Special Issue—

New Insights for Christian Education

MANY REQUESTS have come for a special issue of the *Journal* to keep readers informed concerning trends in Christian education. In a sense that is what the *Journal* tries to do month after month. However, there is a need for a single issue now and then which will present some of the "growing edges" of Christian education.

That is what is attempted in this special issue. In it, some of the most important insights coming from psychology, group work, theology, biblical scholarship, evangelism and education are presented in concise form for every church school teacher, youth leader, parent and pastor.

This special issue was prepared by the members of the *Journal's* Editorial Board, made up of National Council of Churches' staff members related to the Christian education program. The issue is not a statement of an official "position" or point of view; it is the Board's report of what it considers to be some of the most important trends affecting Christian education.

The articles are not signed. That is because all members of the Board had a part in preparing every article. Although an individual was assigned the actual writing of each article, he was advised by a small committee and all articles were reviewed twice by the full Editorial Board. The articles were then rewritten in the light of the Board's suggestions.

The assignment to prepare such a statement as is presented in this issue was not an easy one. Sifting the most helpful insights from the many developments in Christian education and related fields called for many hours of work, much reading, and many conferences by the Board members.

It has been an interesting experience for members of the Board. There has been much debating of issues. The board members were not able to reach complete agreement in every case. It is the hope of the Board that this analysis and debate of basic questions and points of view will take place also among *Journal* readers as they seek to use this "Insights" number.

How and Why to Use This Issue

MOST ISSUES of the *Journal* are prepared so that readers may use them "cafeteria style." Each reader may use those portions which are of most interest to him. The value of this issue will be lost, however, if only selected articles are read.

All of the articles should be read carefully, and in the order presented. They should be read critically and their suggestions pondered. They should be discussed in teachers' meetings.

It is by critical use of this special issue that the best results will come. This is not a presentation of final answers, but rather of thinking and experience which are always on the move.

The information presented here should be held in mind during future reading of the *Journal* and other materials, and in planning the church school program for future months.

There are many values in the volunteer-teacher system of Christian education used by most Protestant churches. One of the problems involved in it, however, lies in the difficulty volunteer workers often face in trying to keep abreast of the best experience in the limited time they have to give.

Yet, if the Protestant churches are to be true to their conception of the place of the layman in the church, their church school leaders must keep themselves informed. If Protestants are to give their children and young people the advantage of an educational program as good as professional teachers could conduct, the teachers must take advantage of the best insights in Christian education. Many churches are now doing this. They are proving that it can be done.

This Month's Authors

THIS ISSUE was prepared by members of the *Journal* Editorial Board, whose names follow:

From the Commission on General Christian Education:

REV. A. L. ROBERTS, *General Director.*

REV. HARRY H. KALAS, *Associate Executive Secretary.*

ALICE L. GODDARD and MARY E. VENABLE, *Department of Children's Work.*

REV. A. WILSON CHEEK, REV. DONALD O. NEWBY and REV. JOHN S. WOOD, *Department of Youth Work* and *United Christian Youth Movement.*

REV. RICHARD E. LENTZ, *Department of Adult Work* and *Joint Department of Family Life.*

REV. W. RANDOLPH THORNTON and REV. PAUL H. KING, *Department of Administration and Leadership.*

REV. GERALD E. KNOFF, *Executive Secretary,* although a member of the Board, was not able to take part in the discussions leading to this special issue.

MILDRED A. MAGNUSON, *Department of Curriculum Development.*

REV. ERWIN L. SHAVER, *Department of Weekday Religious Education.*

ROLFE LANIER HUNT, *Department of Religion and Public Education.*

PEARL ROSSER, *Department of Audio-Visual and Radio Education.*

The Editors and the Circulation Manager, *International Journal of Religious Education.*

From other Council units:

REV. JOHN B. KETCHAM, *Department of Field Administration.*

REV. MELVIN E. SOLTAU, *Central Department of Finance.*

WENDELL KELLOGG, *Central Department of Public Relations.*

HELEN F. SPAULDING, *Central Department of Research and Survey.*

REV. PAUL L. STURGES and REV. ALVA I. COX, *Joint Department of Evangelism.*

REV. WILLIAM H. VASTINE, *Department of Racial and Cultural Relations, Division of Christian Life and Work.*

The church is developing a new conscience about those it has overlooked, and now determines to—

Overlook None



THE CHURCHES of an Illinois city recently held simultaneous parties for the children of the community. To help reach all the children, the merchants promoted attendance by using their advertising space in the newspapers.

This is one of the many experiments being made by councils and individual churches to extend the outreach of the church and the church school.

One state council of churches is receiving popular response to its televised children's program. To aid in reaching unchurched children, mothers hold "TV parties" in their homes for those living nearby. Each mother leads a discussion following the program, and seeks to enroll each child in some church school.

One of the major denominations is cooperating with a church federation on the west coast to reach children by means of a TV church school. In addition to the teacher and a church school class, the program includes a children's choir.

The isolated

Families in isolated homes and communities, long neglected, are now being ministered to in some areas. The United Church of Canada is pioneering through what is known as "The Sunday School in the Home—by Mail and Air." As the name suggests, the program is in two parts: a weekly radio program, "Tell Us a Story," and a Sunday school program by correspondence.

The enrollment of families is sought by means of the radio program. Children are taught by their parents, who use the detailed instructions regularly mailed to them. Parents report periodically to a district supervisor concerning the results of quizzes which are given to the children and youth.

The Maine Council of Churches has a "Church School of the Air" now in its tenth year. The Council also has an attractive adult study program called, "The Book of Books." Both of these programs, emphasizing study, have proved highly successful.

The shut-in

Aged persons should be visited regularly by members of the church, and should be helped to find some useful service for the church. Many of them can use the telephone to keep in touch with other shut-ins and absentee members of the church. Some can write notes, send birthday cards; a few can sew; and all can be encouraged to be members of a prayer group. Efforts should be made frequently to take them to services at the church.

They will profit by being members of a fellowship of their own age, and will also want to unite in experiences with the church as a whole.

The handicapped

The church has often overlooked mentally and physically handicapped persons. The mentally retarded include three groups: the educable, the trainable, and those needing nursing care. There are also the physically handicapped, both those who are able to participate in church life and those who are home bound. Both need the ministry of the church.

A series of articles appeared in the *Journal* recently dealing with this ministry. "The biggest handicap faced by many persons," the articles stress, "is not the impairment (itself) but the spiritual and social starvation imposed by the community."

Handicapped persons not only need the ministry of the church, but often have much to contribute to the church. Even those who are home- or institution-bound should be given opportunities to serve.

There are many among the handicapped, however, who for various reasons must be served in groups of their own.

The Evanston, Illinois, Council of Churches has established a program for mentally retarded children. Though trainable, these youngsters are unable to take part in the regular church school. The group, called the "Happy Club," meets in the Baptist church during the regular worship hour, while their parents attend the church of their choice.

A church in California has a class for cerebral palsied children who cannot stand the strain of being with other children. They are transported in cars and wheeled into the church on a special ramp. The program and materials for study have been adapted to their needs. Instruction is given to the parents as well.

The institutionalized

Attempts are being made in some places to reach persons in correctional institutions. Noteworthy is the program of the Kansas Council of Churches at the Industrial School for Boys at Topeka. Because the usual church school materials are written from a background of happy home experiences, new materials had to be developed to deal with the needs of these boys.

Other methods of outreach

In France, theatres are rented for the showing of sacred plays and movies and open invitations are extended to everyone. A free discussion of the deeper religious issues of the drama



or film is held in the theatre following the program. The movement is serving the valiant purpose of "re-educating and evangelizing the de-christianized masses."

One denomination is experimenting with the plan of having churches with an effective outreach program "adopt" less successful churches. Help is given in leadership education, in program enlargement and enrichment. Skilled laymen team up with men from the adopted church to teach them how to cultivate the persons for the local church. Always, however, the needy church must request the help.

Churches in slum areas are reaching people through "block group" discussions. If the ministers, while visiting within a block, discover that certain problems are a source of common concern to many of the people, they invite all of them to attend a conference in one of the homes.

The problem may be the need for a sidewalk, a playground for children, or exterminating rats. The group meets in the name of the church. Prayer is always offered and fellowship enjoyed. Following the discussion, which frequently leads to common action, the group is encouraged to meet again for fellowship—and eventually for Bible study.

Inquiry classes

The Roman Catholic Church has developed a technique of reaching people through a well-conceived advertising program in daily newspapers, secular magazines, in buses and other public places.

Over a million and a half requests for information have been received during the six years since the Knights of Columbus began the program. More than one hundred fifty thousand non-catholics have enrolled for instruction.

Commenting editorially upon this "most modern type" of evangelism, *The Christian Century* challenges Protestants to "pool their resources for an equally well-conceived and well-financed program, instead of frittering away their funds in the amateurish efforts of sectarian congregations."

Inquiry classes are being held in a few individual Protestant churches and by some councils, but Protestants have hardly begun to use the technique which is being effectively employed by the Catholic church.

Overlook none

These are some of the new horizons in educational evangelism. They are ventures by which the churches seek to confront everyone with the Gospel: the newcomer in the community, the transient and migrant, the isolated and shut-in, the aged and the handicapped, the hospitalized and the institutionalized, the indifferent and the hardened, the wayward and the wicked.

The churches also are concerned for the inactive, nominal church member, and even for the regulars in attendance whose discipleship fails to include the whole of life.

What reaching means

To reach people with the Gospel means more than bringing them under the teaching of the church.

Many who are taught remain unreached. Bishop E. W. Praetorious of the Evangelical United Brethren Church, warns that at least sixty per cent of those taught in church school are eventually lost.

To reach a person is to bring him to a wholehearted commitment of his total life to Christ in the fellowship of the church.

What we have learned

Much has been learned about reaching people. First of all we must find them.

A comprehensive approach is through such programs as the National Christian Teaching Mission. This includes a complete religious census through which every person in the community is placed upon the responsibility list of a fellowship or study group within some church.

Where such a program is impossible, members of the church, church school pupils, friends, and neighbors are a natural source of information about persons to be reached. Church school rolls, present and past, will reveal names. Lists can be secured from utility companies and other commercial organizations.

We must find ways of communicating the Gospel to each person on the level of his own interest and par-

(*Continued on page 42*)

Church, home and school must plan together a program

in which the whole community teaches

ALICE WAS SINGING merrily as she did the dishes. The tune stopped abuptly, as she realized what she was singing. What was she, an ardent temperance advocate, doing? Why should she shout the praises of beer—that brand of beer?

She traced the song to a commercial she had seen and heard as she watched the televised baseball game with her father.

The mass media put words in our mouths, songs on our lips. Television, radio, motion pictures, newspapers, magazines, billboards—these are not part of the usual plan for the education of children or adults. Yet they give us ideas and ideals.

Not from the church or from the Bible came the answers of 14-year-olds to the question, "What would you do with a million dollars all your own?" "I'd buy a yacht!" "I'd buy fur coats, mink and seal!" "I'd buy a fancy house, and have a cook and a butler and a maid!" These children had never seen such things in their own homes. The community and its mass media were determining their wants and ideas.

Few of us live in isolation in a single community. People are on the move. In April, 1952, 112 million of us Americans lived in houses different from those we occupied in 1940.

Local attitudes can set the tone for the entire nation as people move. Where the community is one in which morality takes precedence over profit, where the common welfare is made superior to selfish gain, people learn to place morality high in their personal schemes of things. More often than we realize, our behavior is conditioned by what the neighbor will think of us!

Normally church leaders have planned only for certain limited hours of educational effort in the church buildings. Public school officials sometimes have planned only for class-time hours; occasionally they have planned so broadly as to leave little time for the church's ministry to children and young people. But increasingly churches and schools are realizing that they must plan together.

What we now know about how children learn makes us realize that every waking moment is an educational opportunity. We know that every experience of the child makes its contribution to his intellectual, emotional, and religious development. We now realize that the entire community is an educational force. Home, church, school—these can control the educational impact of the entire community if the plans are made, and the price is paid.

When teachings conflict

Sometimes ideas taught by church and home conflict with those taught by community forces. Here is a home, for example, which teaches abstinence from alcoholic beverages and from tobacco.

The child from that home is told by billboards and magazines and radio advertisements that gentlemen of distinction use this brand of whiskey, that smart men and beautiful women smoke that brand of cigarettes.

Or here is a church which asks its young people to do as Jesus taught—to turn the other cheek to violence, to practice pacifism. Their government orders them to take military training in meeting violence with violence.

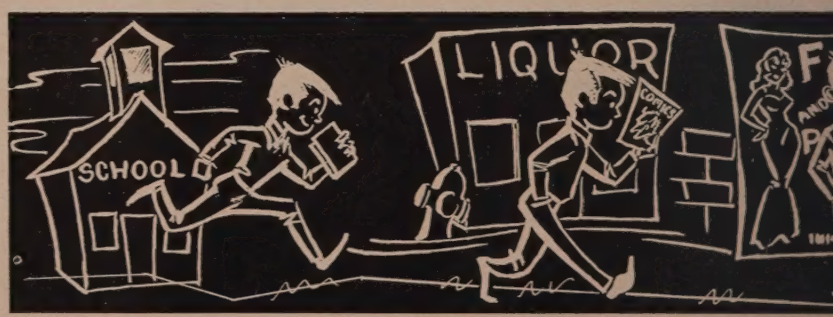
Here is a young person who brings fine ideals of honesty to his first job. There he is told not to tell the truth about goods he is selling. "Be honest," says father at home. But this boy finds a gang who thinks it is smart not to pay at the turnstile. "Be honest"—but how about saving the price of a half-fare ticket on the train?

"Be pure," we say in church. And then the boy goes to the drug store or the news stand with its display of vicious "comic" books.

What are young men to do, when home and church and school and community, of all of which they are a part, conflict in their teachings?

Such conflicts make life difficult for young people and are one reason for the increase of mental illness. What can Christian education do to help children and young people live as Christians in the midst of conflicting pressures?

Some research in mental health has led to strong emphasis on "getting along with people," on an "adaptable" personality, and on adjustment. This has sometimes been carried to the point of following the whims and pejudices of other persons or of the group. Yet a sense of in-



tegrity as an individual is even more important than peace of mind through conformity. To what extent, then, should the church or home teach children to be different?

Conflicts between ideas from home and church and community need not always occur. It is part of the job for both home and church, and the school as well, to include the total community in planning for the education of children and youth. It is part of the ideal that the Lord of Life shall rule all.

Through thousands of voluntary organizations, the people of the United States provide leadership and support for wholesome social facilities and recreation for young people and adults. Through similar channels they attack problems of health and morals.

Conflicts may be healthful

But differences can be assets as well as liabilities. Progress frequently comes through the creative tension produced by difference of opinion. Every choice which must be made is an opportunity for learning. The very difficulties of times like these constitute opportunities for improvement. The ideal will always be ahead of us.

The division of labor among individuals and organizations in the modern community brings difficulties—and opportunities. Do church leaders counsel with public school officers on the role of the public schools in the religious life of children? Careful definition as to the role of each institution and agency is made possible by planning together. Everyone can do a better job when others understand his function.

How can community forces be lifted to the level of Christian principles? How shall we find concensus for united witness on the application of Christian ideals to such controversial issues as race, international relations, and economics?

The men of one church were too few, for example, to overthrow a political machine which permitted gambling and illegal sale of liquor to minors. They could, and did, arrange to have a joint meeting of the men of many churches to which political candidates were invited to come.

The candidates were asked, "You speak here to men called Christians. What reasons from religion can you give why we should support you with our votes?" From that meeting came discussions and campaigns which made the community a better place for children.

Machine politicians were grafting on school jobs. It is not the business of the church to run politics; we believe in separation of church and state. But members of one adult class could, and did, work through their civic and social groups to raise up a voluntary committee to interest honest and qualified people who cared about children to offer themselves as candidates for election to the school board. They could and did get signatures for petitions filing for candidacy. They could and did ask for the support of voters. They could and did get people to the polls.

Sometimes a community council is the instrument. Churches as such may or may not be members of the community council, but the ideals of service and good will taught by the churches underlie the efforts of successful community councils.

Discussions in church groups can inspire the organization, and can interpret and sustain the activities of community councils in which the resources of the entire community are mobilized for the benefit of the moral and religious growth of children and youth. Nor are their benefits necessarily limited to the young. They can be as well the effective instrument for improving the lot of their elders, the mature and retired.

One person can start something

One of the wonderful things about America is that every individual can be a center of initiative. He can start something. He can associate with others of a like mind in voluntary groups.

Many communities have been changed through the activities of voluntary associations such as the Boy Scouts, the YMCA and the YWCA. Voluntary recreational associations have displaced juvenile delinquency with planned activities in some communities. Voluntary associations have removed temptations to alcoholism.

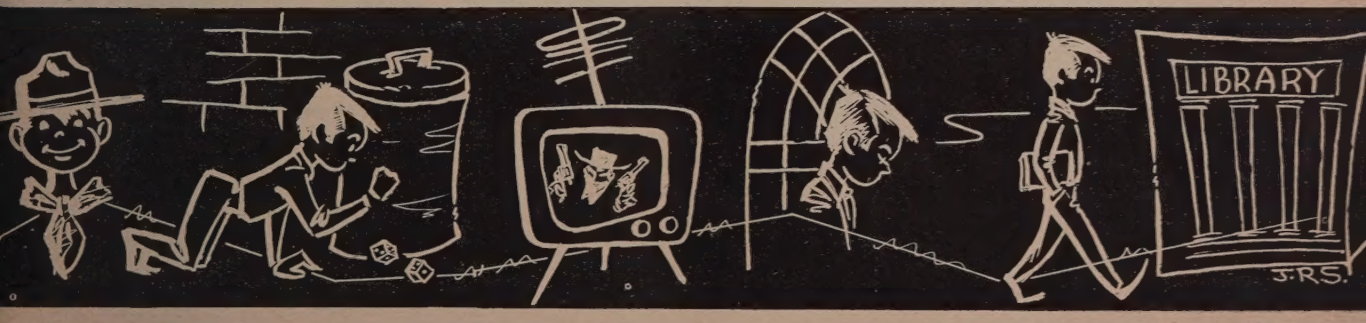
Voluntary associations of churches have helped to train Sunday school teachers. Churches, too, associate themselves in voluntary groups, to combine their strength to deal with problems of the larger community.

Home, church, school—each must count the total community a part of its respective job. Each must plan separately and with the others to provide a total community educational impact upon children, youth and adults.

Do the teachings of the community coincide with the teachings of the home? The church? The school? All contribute to the environment in which the child must grow.

No longer can the church be content to carry on a program in which community forces are blissfully ignored. The whole community teaches, for good or ill.

Wherever community forces fall short of Christian principles—there is a frontier for the church. Wherever decisions are being made—there persons need the enlightenment of Christian ideals and the support of Christian fellowship.



As a creation of the Father God, the family is more than a household of individuals



God Depends on Families

IT'S ABOUT TIME the churches were giving some attention to families! If the increase in divorce and juvenile delinquency continues, soon there may not be any family!" This is a comment frequently heard.

The Christian movement from the beginning has had a deep concern for family relationships. Christian education in the last four decades has stressed increasingly the importance of the home. But many homes are not yet touched by Christian education. Often, too, the church's work with families is superficial.

There are new insights regarding family life that hold promise of more effective church-home collaboration in Christian education.

The mission of the family

What is a family? Members of families—as persons—are children of the eternal God and share his nature. The Christian family group is more than a lifelong association of individual believers. The Bible clearly teaches that the family, even as the church, was instituted by God to serve his purposes and to be responsible to him.

The Christian family has a divine mission! This mission includes the religious nurture of children to full and complete commitment to Christ as their Lord and Savior, and to their personal acceptance of the responsibilities of churchmanship.

Included also is the family's responsibility for the continuing religious development of adults through middle age and on through old age. This biblical and theological concept of the family is newly recognized in Christian education. It lays a foundation for cooperation between home and church.

The homes of the church

What is a family? Some congregations serve adult households almost exclusively; others minister to "young families." One church found that of 422 families of its membership 199 had no children living at home. Indeed, in many churches "childless" homes are the most numerous!

There are three-generation families and families of single adults who maintain homes. Families composed only of adults present opportunities for Christian education that, until recently, have been overlooked. Only a diversified family life program can serve all families.

Families pass through recognizable stages of development and in each stage there is opportunity for further family growth. The newly married couple is confronted by the adjustments of young adult life and beginning marriage. With the coming of the first baby, life for them undergoes a radical—although thrilling—change.

New problems are encountered in rearing children and in adjusting to each other as parents. New opportunities to mature as parents and persons come as the couple's children grow through adolescence. Because of the lengthening life span of today, families must also master the adjustments of the later years of adult life as "retired" parents with married children and grandchildren.

All of family life is significant

There is a growing awareness in the church that one's family relationships and experiences are the major determinants of his personality. Faith, hope and love are not taught first by formal instruction; they are learned in the everyday relationships and experiences of persons who live together in a home where faith, hope and love are the bonds of the family group.

Basic in teaching religion in the home is a level of experience which is not usually considered religious. For example, a child's happy or unhappy relations with his father are not usually designated "religious." Yet those relations lay the groundwork for eager responsiveness or bitter rejection of God "who is our Father."

What contributes to a person's basic ideas about himself? It is principally the treatment he receives at the hands of the "important people" in his life. Parents are, in this respect, the most important people in the world for the child. This is true in the relationship of these "most important people" to the child and in their relationship to each other as seen by the child.

This is a new insight for Christian education—it must be concerned with the whole of family life, not merely "religion in the home." Families need help in understanding themselves.

Christian education more and more is interpreting to families in the church the insights of psychology, sociology, and theology in terms of the dynamic opportunities of family life.

There are many books and pamphlets on the very young child showing the importance of early family experience. Parents' meetings in the churches are addressed by psychologists, pediatricians, sociologists. Visits of church school personnel to the home have taken on increasing significance. Careful training is given by some churches to church visitors in the home.

Both are responsible

The Christian family and the Christian church are beginning to feel a deep sense of responsibility for each other. The church increasingly is taking a responsible attitude toward all its ministries that are involved in establishing families or in maintaining

them spiritually throughout life.

Families of the church, on the other hand, are coming to recognize that they are not simply beneficiaries of the ministries of the church, but that by their very nature as Christian families they are partners with the church in every spiritual enterprise.

This sense of mutual responsibility of home and church for one another has recently been reflected in special programs. The Toledo Council of Churches, for example, has sponsored for three years a very significant city-wide course in preparation for Christian marriage, enrolling several hundred high school students.

Married couples in church young adult groups in many places have welcomed informal discussions preparing them for Christian parenthood. Several denominational adult periodicals regularly include helpful suggestions for these parent training sessions.

Family counseling is taking its appropriate place among the family ministries of the church. Family life education in the church program has become specific and practical in response to parents' request: "Don't tell us that we should; tell us how!"

The family's sense of responsibility is shown in a recent comment made by a parent. She said, "As parents, we will never succeed in having family worship in our homes until our families experience worship together in the church."

The home programs of study and service suggested by denominations in manuals for local church committees on Christian family life include family projects related to church activities, and groups of parents have been called together nationally for consultation in developing these proposals. The Christian church and the Christian home are two divine institutions through which God is served and his children nurtured. The two are dependent upon one another.

Christian education allies

At times families need the services of community social agencies with whom the churches have not always cooperated. The public school, mental health clinic, family welfare agency—all may affect family relations and family functioning.

In many cases social agencies are performing functions that are prerequisite to religious growth in the family. The mental hygienist who helps a mother correct her unwholesome relationship to her child has opened the way for the church to give her further help.

Recognition that Christian education has "a common cause" with many community organizations whose programs help families solve their problems is new in Christian education and to some church school leaders. In a number of places, Christian education is assuming an important place among community family services.

In Cedar Rapids, Iowa, a number of churches have trained some of their members as special consultants to help families locate the agency whose service they need. Directories of services have been put in the hands of church school teachers so that when they visit families they may be as helpful as possible.

Workers in some of the family-serving agencies are presented in church school programs. Older youth and adults from the churches are encouraged to serve as volunteer workers in non-church agency programs as group leaders, receptionists, teachers. In St. Louis, one church honors with an annual dinner those members who have served on boards and committees of social agencies.

An Indiana church annually submits a list of books for purchase by the public library. This list includes basic books on family life and the church school curriculum. Church women of the city review popular family books for local church programs.

What affects families anywhere is significant for Christian education. Working with or through other community groups, church school workers can provide for families many opportunities outside of the formal curriculum of Christian education.

They plan together

To meet their responsibilities to and for one another and to society as a whole, the home and the church must plan together. Consultative councils of parents have been formed in some churches. Parent-teacher organizations function well in others. Parent representatives on the church committee responsible for education are used elsewhere. Departmental meetings of church school parents have proved profitable. Denominational church school curriculum materials and family manuals usually include suggestions for family consultation with church leaders.

A parish program of Christian education planned by home and church together becomes a unified one which enables both home and church to fulfill their divine purposes, to make their maximum contribution to each other, and together to influence deeply the entire community.



"Happy Evening," by Shirley Whalen, fifth grade, Tyler School, Cedar Rapids, Iowa

This watercolor was one of many paintings on home life made by school children in connection with an interdenominational Community Family Life Clinic held in Cedar Rapids, Iowa in May 1954.



Max Tharpe from Monkmeyer

Christians Are Persons *First*

Here are some psychological insights into human behavior, as these relate to Christian education. This article should be read in connection with the two which follow. They open exciting vistas of creative teaching.

Each person must achieve a satisfying sense of self before expressing regard for others.

CHRISTIAN EDUCATION involves emotional education. This has become increasingly clear in recent years. By its very nature Christian education is concerned with problems of love, hate, conscience, guilt, and forgiveness. In its teaching ministry the church helps persons grow in love and faith, develop an enlightened conscience, live morally, and learn to forgive and to accept forgiveness. All these basic concerns relate to the development of the total personality, including the emotions.

It is fortunate, therefore, that Christian education may draw upon the rich psychological insights which are now being made available through child study, the mental health movement, the social sciences, and psychotherapy. Perhaps the greatest advances in any phase of psychology have been in the area of emotional health—the one having the most profound implications for Christian education.

What are some of these findings that give new insights into the task of Christian education?

Selfhood is essential

Regard for oneself is basic to regard for others. This may sound surprising—even shocking. The idea of selfhood has been erroneously confused with "selfishness" and "self-centeredness." True self-fulfillment is not self-centered, but comes as one becomes interested in others and contributes to their well being. However, to "love oneself last" is impossible. A satisfying sense of self must precede the giving of self. What one thinks about oneself determines the attitude with which he is able to think of others. This insight was implicit in Jesus' statement of the measure of love: "You must love your neighbor *as yourself.*"

A person cannot achieve selfhood unless he is free to be an individual in his own right. A person who is filled with anxiety over his own inadequacies and mistakes, or who is anxious over what others think of him, is not truly free to turn to others in their needs, to undertake responsibilities, and to assure new relationships. He acts as a person blocked, burdened, or in chains.

Christian education can do a great deal to help each person achieve selfhood and so to be free to grow and love. It sees the authentic or real self as rooted in God. That child is handicapped who feels, "I am a worm in the dust." On the other hand, that child may look up and face his world who fairly sings of himself inwardly, "I am a child of the King."

Accordingly we should beware of fostering guilt when there is no reason for it. General statements regarding the sinful state of every person, and morbid concern over the breaking of rules, may have a blighting effect upon a sensitive child. Adults frequently seek to interpret God's will in terms of their own standards of right and wrong. In so doing they sometimes instill a sense of guilt and fear in a child which makes him outwardly conforming and religious, but inwardly frightened, hurt, and rebellious.

Of course, Christian education must provide the clear moral guidance necessary for the integrity and stability of the person. Such morality, however, needs as its base, principles of thoughtfulness for others (the Golden Rule) and trust in God's love. It should not be based on innumerable rigid rules under which certain actions are always categorically right and other actions always categorically wrong.

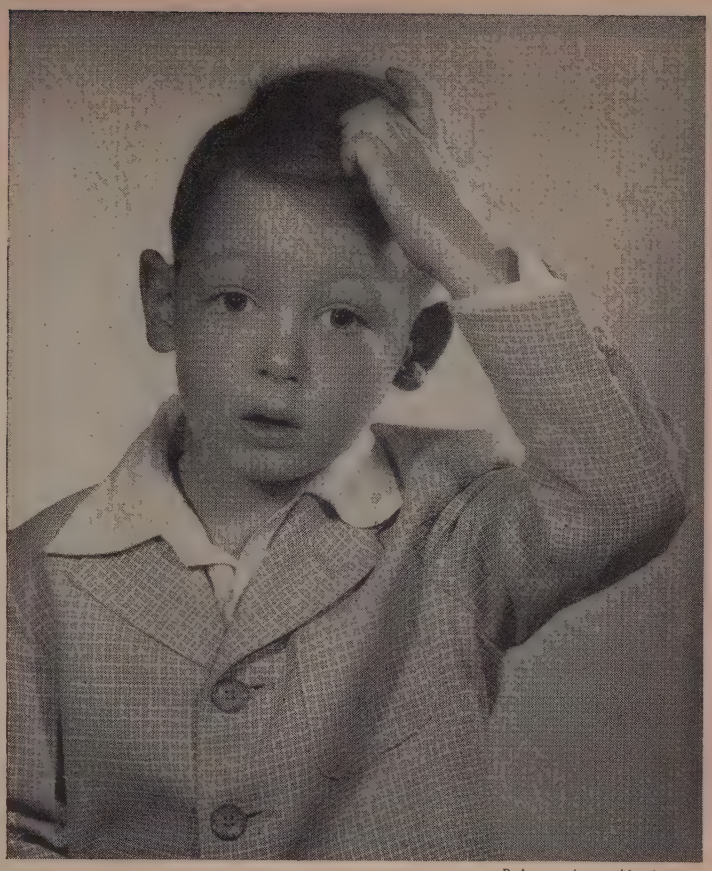
Relationships determine growth

Each individual, from infancy, needs the security of belonging to a group that cares about him. "Tender, loving care" is recognized by physicians as necessary for the physical as well as the emotional health of babies. The basic patterns by which a person relates himself to others—whether with fear or hesitancy or with outgoing love—are being formed in early years. These patterns may be changed or modified as the person's relationships expand.

The church has an unusual opportunity in providing wholesome friendships and participation in group life through Sunday classes, evening fellowships and the many other groups in the church. Although church groups have not always been constructive, they offer a great opportunity for individual and collective growth.

Ideally in such fellowships, each member is accepted, finds friendship, and feels a deep sense of belonging. Each one participates in purposeful activities which enable him to discover his own worth and that of others. The effect of experience in groups of this kind may be "developmental" (that is, they may aid in the development of the person), and it may be "therapeutic" (that is, have a healing effect, such as helping to overcome feelings of inadequacy or loneliness).

Group life begins very early. Let us look at the housekeeping corner of the church kindergarten. Here, with the teacher as one of the group, the children care for baby dolls, an interest linked with God's care. They gradually learn to share the miniature stove and to enjoy doing so. They experience being with others and learning to be friends, and in the doing learn of the friendliness of Jesus. They feel happy to be in the church and so begin to be a part of its fellowship.



Bahnsen from Monkmeyer

Learning takes time. If it is hurried, there may be tensions and pressures, frequently resulting in frustration.

Feelings must be recognized

Love toward God and love toward men are basic in Christian education. These feelings are positive or upbuilding in nature. Each person needs to learn to express them. Educators know now, however, that for this to be accomplished there must be an honest attiude toward *all* emotions. Each person needs to recognize and understand, rather than deny, negative or destructive feelings in himself and others. Only in this way can such feelings be controlled or diverted without harm to the person or to others.

Children are not always cooperative, happy, loving. Neither are young people or adults. Every church school teacher knows that no matter how carefully he may prepare for a class session, his plans may be disrupted by a pupil who is sulky and bad-tempered, or overly-aggressive, or tearfully sensitive. What the teacher must do is to help this person recognize and understand his own feelings. This is probably more important than to "teach" the subject matter planned for the period.

Destructive behavior may have at its source, behind all the surface hostility, a deep craving for love. The child or youth (or adult for that matter) who is a constant source of distraction may be greatly in need of affection, recognition, attention. His behavior is symptomatic of his underlying needs. He does not usually know why he behaves as he does.

Christian education should help each individual to face himself honestly and so gain insight into his own motives. Only when a person recognizes his feelings for what they are can he begin consciously to control or divert them without harm to himself or to others. The teacher helps by showing him that he is accepted regardless of what his feelings may be. Having a chance to express his real complaints may help the pupil begin to manage his feelings and see them for what they are.

A teacher of children, for example, does not help them to be loving by teaching them verses about kindness and then making them feel guilty about their impulses which are not in harmony with the verses. The teacher's approach will be to help them recognize and accept such feelings for what they are and find wholesome channels of expression or of control. He can help the children distinguish between feelings and overt acts. We cannot always control our feelings, but we can learn to control our behavior so that we do not hurt others. Being understood and not burdened with guilt, the children are then in a better position to grasp the meaning of the verses about kindness.

Blessed is the church teacher with the gift of "empathy"—and twice blessed are his pupils! To enter into the feelings of others, not with probing, but with observation and intuition, this is "empathy." It goes far deeper than "sympathy," which usually means the feelings of sorrow of one person for another. The empathetic teacher, pastor, or counselor sees and heeds the continuous nonverbal communications of those with whom he is related. In turn he can communicate acceptance, understanding, trust.

When a person is angry or makes a mistake but all the while is understood, loved, and forgiven, he comes to sense the divine Love that undergirds life and makes for secure Christian growth. Here again we see the possibilities of Christian education as developmental, remedial, therapeutic.

Each grows at his own pace

Growth follows certain general laws, but with many individual variations. Growth can be encouraged; it cannot be forced. Each person should be allowed to grow at his own pace. What he needs is understanding and guidance in his development. His growth will be endangered by pressures, tensions, and attempts to force it prematurely.

There are tremendous implications here for Christian teaching. Often parents and teachers want their children to learn as early as possible the doctrines of the church, the best-known passages of Scripture, and the highest concepts of adult morality and control. Psychology emphasizes the warning: *not too soon.*

The term "developmental tasks" is frequently used today in educational circles. It means that in the normal course of growing up, certain experiences may be expected to precede others. The individual must learn one basic thought or skill before moving on to the next, more difficult step. In arithmetic one learns to add before learning to subtract. In Christian education one learns to accept love before learning to give it.

For example, the infant, with no vocabulary and no conscious knowledge of God, obviously cannot put into words statements about love, faith, trust. But he can experience these deepest realities of life through the way in which he is handled, the care or indifference which come with his food, and the tone of the voice over his crib. The way in which his feelings develop in his earliest years condition his later responses about the nature of God and the meaning of love between persons. The small child in the church nursery is not far removed from babyhood, and still needs this kind of learning. If adults insist, he will learn to recite verses and prayers, but there is no guarantee that they will have meaning for him.

This emphasis on not expecting too much too soon will also require the teacher to see beyond overt behavior to the need it expresses. For example, there may be times when it is better in the religious development of this nursery child for him to be permitted to cling to the reassuring toy than to be urged or forced to share it with another child. The child who has not adequately received love or who is attempting some new phase of growth may need the comfort and reassurance the toy gives him though, to an insensitive adult, this may seem selfish. It should be clear that the child's seeking of love is not selfish: it is basic to his own power to love.

The significance of proper timing is emphasized when one realizes that countless people in their adult years find it necessary to grow in areas which were blocked in childhood. They were not permitted to take up certain "developmental tasks" in stride. Going back to them in adult years sometimes requires a long and difficult process of reeducation.

Learning takes time

Another warning is *not too fast.* Even when the individual is ready for an experience, there are dangers in hurrying. Something of meaning and vitality may be lost, or there may be tensions and pressures, frequently resulting in frustration and hostility. Democratic processes take time. Moreover, for real learning there is need for time to "live with an idea." For example, a service enterprise may be suggested to a group of boys and girls. They may need to think about it for several sessions before becoming really willing to do something on behalf of others which is costly to themselves.

Likewise, time is needed to live with great experiences of the Bible. A class of young juniors may "cover a lesson" of stories, pictures, and Scripture about Hebrew patriarchs in thirty minutes. It takes much longer than that for them to put up a "Hebrew tent," to drape themselves in nomadic garb, and to make the household objects, or to plan a session in which they sit around a campfire and think about the long ago. It is in such activities, however, that they live the stories, and in their imaginations they get the *feel* of early desert experiences. Then pupils can look up in their minds to the desert stars and find thoughts about the Creator of earth and sky. Stories and poems of the Bible become treasures of the soul rather than something just "studied."

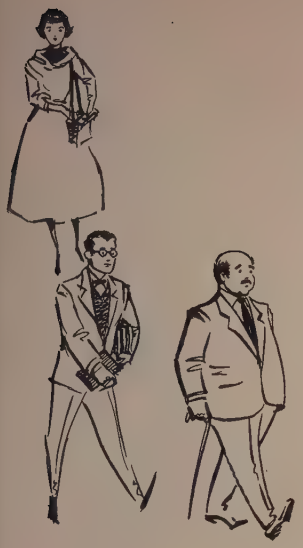
The universe is like this

Both religion and psychology are concerned with the powers that bring wholeness to human lives. There is no greater force known than the healing, transforming power of love. Christians believe that this life energy springs from the Eternal love. They believe that we live in a world where persons, secure in God's Love, may live in mutual understanding and good will, helping one another toward growth, toward healing, toward wholeness. The laws by which love develops from infancy toward maturity are the laws of God. By following them we find new opportunities for Christian education.

How Many Extra Copies?

Every teacher, youth leader and religious education committee member, and many parents will want copies of this special issue of the Journal.

You will find a form on page 45 for ordering your extra copies.



Individuals Come in Groups



An understanding of group dynamics helps a teacher to work "from the inside," with a knowledge of how people change as they participate in group life.

IN FRONT OF THE HOUSE three boys were playing. Two of them had bicycles. Presently the two left to ride around the block. Mike, left behind, shouted, "Come back. I'll play like you want. Come on back."

In these words Mike revealed two things: the universal need to be accepted as a member of a group, and the strong influence of the group upon the individual.

There is nothing new in recognizing the effect of the group on its members, for good or for ill. However, in recent years there has been serious study of group phenomena. This has brought to light a good deal of information and has given rise to a new concept of leadership.

As this new knowledge becomes more fully understood and skilfully used, it can have a revolutionary effect on our methods of Christian teaching. It will help us to work "from the inside," with a grasp of what actually makes people change their attitudes and behavior.

Group purposes and planning are important

Traditionally the teacher has had a goal for his class, but he knew very well that each pupil probably had his own subconscious goal; such as, getting attention from his colleagues, or perhaps just enduring the session until the time when he would be free. One of the teacher's first hurdles has been to get the pupils to forget their goals and to accept his own. We now see that a better way is for the group to think through and accept common goals.

Such group purposes often come about as a result of working together on a project. An illustration of this can be seen in a junior high group studying about worship. At first some were bored with the subject; others gave half-hearted attention to it. Then one of the more enthusiastic girls suggested that they "put on a play, with scenery and costumes," to show the rest of the church something of the history of worship. The others immediately responded.

The adult adviser counseled with the boys and girls, made sure they knew where to get the information they needed, and helped them when necessary to evaluate their plans. But he left the responsibility for the pageant in their hands.

Before the dramatization was completed, he saw that the young people were helping one another to grow. Those with more worthy purposes were, by attitudes and words, carrying the others to a higher level.

Some high moments of worship and some deep thinking came about because they were working as a group rather than separately. In the process all of the junior highs grew nearer the goals they had set for themselves and at the same time they approached the more remote goal set by the adult leader.

For years much of our denominational curriculum has stessed pupil participation in planning. Current research is proving that the values coming from group planning are so great as to commend it for consistent use. The influence of the group members upon one another is frequently much greater than the influence of an appointed leader.

Frequently a group that has learned to work together will study harder and make more demands on itself than an appointed leader would ever ask. When a men's class decided to study the church's program for their children they discovered a number of real needs in the various departments.

To meet these needs the men voluntarily set aside two nights a week for several months to make equipment, to talk over plans with the church school workers, and to think through ways they could help at home with the Christian education of their boys and girls. Until that time they had been too busy for any extra-curricular activities.

Everyone is a leader

It is evident from the foregoing that no longer can it be accepted as a fact that a group has one leader, who may be the teacher or in some cases the president or chairman. Rather, the influence of every member is recognized—even the person who remains silent.

The leadership roles a person plays may vary from time to time and particular roles may pass from one member to another. A look at one church school class will reveal some roles commonly found among group members:







Joan, a super salesman, is always forcing the group to look at new ideas.

Ann keeps the others from plunging ahead blindly and forces them to evaluate Joan's suggestions.

Jack gets disgusted if discussion or activities drag and lets the group know it is time to "get on the beam."

Martin is the peacemaker who tries to find points of agreement in disagreement or soothes hurt feelings.

Paul is a group disrupter who confidentially tells each one what the others think of him and wish he would do or say. He does this, however, not because he wants to help the situation, but in order to bolster his own place in the group.

Jim remains silent most of the time, often aloof as though uninterested. The others feel anxious over his lack of participation, and their concern hinders the wholehearted accomplishment of their goals.

Each of these persons sometimes leads, sometimes subordinates himself. By encouraging the roles which contribute to group purposes, and redirecting undesirable ones, the teacher and the group help each pupil to develop the most constructive approach possible.

Sometimes in groups there is conflict between members struggling for places of leadership. One may attack another under the guise of being helpful. One who attempts to dominate may give the others a sense of insecurity and make them reluctant to participate fully. All of these factors are disruptive and need to be worked through by the group so that each member has a chance to give his best for the good of all.

The group influences individuals

Trying to change another person's attitudes or behavior is a delicate matter. Each person has an intense desire, largely unconscious, for "status," for acceptance by others as a person

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In the top picture the kindergarten boy is obviously the leader for the time being, and his leadership is accepted by the others, including the adult teacher.

In the other two pictures, a youth group and an adult group carry on their work in a democratic fashion, in an atmosphere of permissiveness, each making his contribution to the total enterprise.

Photographs from Minrod (top and bottom) and LEAV Kit (center).

of worth. Anything that seems to threaten his status will be resisted.

In spite of this resistance, group pressure can exert a powerful influence on its members. This is frequently illustrated in fraternities. A college student, otherwise uninterested in extra-curricular activities, will go out for the football team or the college paper because of pressure to uphold the fraternity prestige.

Group standards and values also determine behavior. For instance, if in the church school class described above, the members encourage Jack when he begins to show irritation and disgust, his unsocial behavior will be intensified. Displeasure can have the opposite effect. A person's desire to measure up to what the group expects, providing the group does not expect too much, can push him to efforts he might not otherwise attempt.

Encouragement to change for the better can also come from knowing that others make mistakes and have anxieties, too. It is natural to feel resentful when someone else points out one's defects, particularly if he says, "I don't like your attitude." However, one can accept the need for change within himself without nearly so much resentment or feeling of self-depreciation when he is supported by others going through the same experiences.

A youth group had the habit of wasting a good part of the class session with frivolous and irrelevant chatter. One Sunday the teacher concealed a microphone and recorded their conversation for the first ten minutes of the class. He then played it back to them. Hearing themselves in this way, they recognized how foolish they sounded and decided to stop wasting time. This being a group decision, no person felt his own status threatened.

Research has shown that persons tend to accept the ideas of those toward whom they have good feelings and to reject the ideas of those they do not like. They try to see similarity between their own ideas and those of persons they like; or conversely, dissimilarity between their own and those of persons they dislike. If a sense of real fellowship has been established, the members will want each other's help and counsel.

Groups in which tensions exist find worship difficult, whereas members of groups which accept each other's viewpoints find it easy to turn their thoughts together toward God. Emotions either of good will or of hostility flow easily from one person to another.

Granting the strong influence of the group, every person still needs the sense of being an individual, different from every one else, and possessing qualities peculiarly his own. In the group he needs the chance to develop these qualities and to grow in his own way.

The group can help the members evaluate each other's attitudes and actions but does not attempt beyond that to control individuals by coercion. Each member should be privileged and sometimes encouraged to disagree with the majority and know that he still keeps their respect. One person may be a member of several groups, all of which are different, and by maintaining his own integrity grow as a result of his several contacts.

This insight into the meaning and influence of group life recalls the ancient concept of the Church as a Christian fellowship. In this fellowship, Christians who are secure in God's love help one another toward growth, healing, and wholeness. If each small group in every church were to become a miniature fellowship of this kind, the highest purposes of Christian education would be fulfilled.

New Horizons in Leadership Education

A new look at leadership development is coming from a National Training Laboratory in Group Development, conducted at Bethel, Maine, for three weeks each summer since 1947. Church leaders as well as representatives of other vocations receive training "in skills of sensitivity and diagnosis as to problems of group behavior, in skills of democratic leadership, in methods of leading large and small groups, in greater understanding of their own motives and behavior as group leaders and members." The Protestant Episcopal Church has already built, on the principles used at Bethel, a program of Parish Life Conferences for training laymen for responsibilities in their churches.

There is growing cooperation between church-related colleges and the churches in surrounding communities. Many colleges already have in operation programs by which undergraduate students are doing field work of an educational nature in local churches, under the supervision of their professors. Waynesburg College in Pennsylvania has successfully conducted such a "Student Service Project" for about twenty years.

Experiments in the use of television for training purposes are quite recent, but the National Council of Churches cooperated with the Church Federation of Dayton and Station WLW-D-TV in a 13-week family life program designed not only to provide interesting programs and helpful insights on family problems to a general viewing audience, but also leadership training. Individuals enrolled to study the course by television and correspondence. Groups met each week in homes or churches to view and discuss the program. Accredited leadership classes with certified instructors used the program.

"Job analysis" is one of the new emphases in leadership training and placement. What is the job to be done? What skills will be needed by anyone who is to do it effectively? Those responsible for personnel then try to find persons who possess these skills, or to train persons in them.

"Curriculum centered training" flows naturally from the job analysis idea. It provides training in the use of a particular curriculum. The several denominations which have recently developed new curricula have emphasized the servicing of this curricula by their field workers as one of the major forms of leadership education.

The teacher has a vital role in the group. Therefore - -



LEAV Kit

Don't Fire the Teacher

ARE TEACHERS still needed? In view of observations in the preceding article (concerning the important influence of the group upon its members), one might get the mistaken idea that the person appointed to teach or chair the group has no special responsibility. One might think that he lets the members proceed as they wish with little guidance and no direction. This is far from true.

For one thing, the appointed leader is a member of the group and as such is an active participant in it. But he also has the task of helping it keep on the track so that it makes progress toward goals that are Christian. While the members may choose a short-term goal, he sees the more remote Christian education goals.

The teacher and the group plan together

A big part of a teacher's preparation for a class session must be in finding ways to get the group members to clarify their own purposes and plan ways of going about their work.

This comes most easily if there is a "real life" situation to which the goals apply. In one senior high class the teacher was trying rather unsuccessfully to interest the young people in a unit of study on the history and mission of the church. He saw reasons for teaching this subject, but forgot that his pupils saw little use in learning about it.

Then a new minister invited the class members to help him evaluate the work of their own church. To do this they found they had to work out techniques for evaluation. As they got into this very practical problem, someone asked how they were going to know what questions to ask if they didn't know what a church was and what it should be doing. The young people decided they should study the reasons for having a church, and in their own way they attacked with vigor and interest the very materials they had previously rejected.

They develop a sense of responsibility

Once it has begun to determine its purposes, it is important for a group as a whole to feel responsible for its own behavior and progress. This applies also to each person in the group. For a junior, this responsibility may be no more than helping with a class exhibit, or behaving during group worship; for an adult it may be planning with others for a year's course of study and action.

Sometimes a group attempts more than it can do and fails. In this case it must evaluate its planning honestly and without reproach.

At other times a group may suffer because members refuse to accept their share of responsibility. Teachers of boys and girls may recall times when a class has enthusiastically decided to have a party. Each person agrees to do something—get the ice cream, call absent members, or arrange for a place. Unless the teacher follows through with reminders, some of these things will likely not be done and the party will be a failure. Having to face such failures may be good for an irresponsible group, provided the members evaluate the reasons for it objectively and do not get into the habit of failure.

They evaluate their work

Mention has already been made several times of evaluating work being planned or under way. The teacher guides the evaluation, but does not dominate it. He does it *with* the group, not *to* the group, nor *for* it.

Group evaluation is an especially valuable teaching tool for Christian education. It is not so much a looking backward process as a looking forward one. It is a way of taking stock of where the group has arrived, of sorting out things that are helping or hindering progress, of thinking together of ways to overcome difficulties. Because no one person is responsible for the work being evaluated, everyone feels free to talk, to check one another's ideas and contributions, and to make suggestions. When a sense of groupness does not exist, this frankness can be very difficult and often impossible.

The teacher also benefits by this

process of evaluation. His own ideas and activities are discussed along with those of others. Since he is one of a working team, he does not "lose face" in this process.

As a matter of fact, every teacher is faced with the evaluation that his class members give to his leadership, whether he recognizes it or not. If a class indulges in unseemly behavior or is irregular in attendance, it may be because the teacher is being judged and found lacking. A leader soon discovers that by recognizing and using the contributions others have to make, he comes to enjoy leadership in a way that is not possible when he uses more autocratic methods.

They work in an atmosphere of permissiveness

The Christian teacher is concerned not only with the group as a whole, but with the full development of each member of the group. He sees to it that less aggressive members have a chance to contribute to the group and to be heard in its discussion. He makes sure that particular talents and abilities are used for the good of all but are not exploited or given undue attention to the exclusion of the lesser talents of other members.

How can free interchange within the group be cultivated? One requirement is an "atmosphere of permissiveness" in which members feel at ease in expressing their opinions and in examining their own thoughts and behavior.

Every person experiences mixed feelings of anticipation and fear in a group. It is only when he feels secure, when he knows his contribution is desired and likely to be respected, that he feels free to make and evaluate it. A member can take an objective look at himself if he feels sure of his status and acceptance.

An informal atmosphere helps to bring about this feeling. This is illustrated in a class of adults from twenty-five to forty years of age. Coffee and rolls served during the class period help provide a feeling of informality. The attitude is that of willingness to learn from one another. While "instruction" does not follow traditional patterns, real learning is going on, and it is reported that this group is vitalizing the whole church.

Another popular way of developing an atmosphere of permissiveness is through role playing. In this, group members act out some situation or the solution to some problem. Certain roles or character parts are assigned for informal dramatization. In the evaluation which follows each person may see himself and recognize his habitual responses in the roles being studied, but he does so in an objective fashion, without feeling attacked. This helps him to develop certain characteristics and change others.

The process is not an easy one

Skill, time and effort are required in bringing a number of individuals through the struggle that is often necessary before they become a responible group with worthy purposes. In so doing, no more can be demanded than the maturity of the members makes possible.

Time is one factor to be considered in determining to what extent the group can make its own decisions and be responsible for them. When the time together is limited to half an hour once a week, much less of this can be done than when there is more time. It also may take a period of several weeks and perhaps months for cohesion, confidence and skill to develop. Meanwhile, pupils can learn a great deal from a leader who uses a variety of good teaching procedures at the same time he is helping them to move toward real group procedures.

As a group is developing, there is at first apt to be a tendency to lean heavily on the appointed leader. When he refuses to let the members run away from their responsibilities they may reject him and even turn on him. Finally the group will come to accept its responsibility and develop a sense of interdependence which permits full expression of leadership by each member, including the adviser.

Meanwhile the person responsible for guiding the group need not feel discouraged. People learn in many ways and the church school teacher must provide those best suited to his class and to his own abilities. This, of course, requires that he know the needs of his pupils, and that he be a growing person who can look objectively at ways to meet these needs.

Sometimes certain pupils make group life very difficult. Often these boys and girls need therapeutic treatment before they are ready to take part in a democratic group.

Nevertheless, even when only a small part of what we know about the importance of group interaction can be applied to a particular situation, the teacher or chairman will want to conserve as much of its values as he can. He will be alert to the natural interchange which is always taking place between people, sometimes even without the spoken word, and which can strengthen or retard learning. The more inconspicuous his guidance, the more likely it is to be successful.

In spite of the difficulties involved, there is real satisfaction in seeing the results of constructive group effort. An adult described this feeling when, after a group had struggled through to a worth-while outcome, she said, "I've certainly grown. This is the first time in my life I've ever felt such a successful and satisfying urge to a change I had resisted with every bit of me!"

A variety of methods is needed

The democratic procedures described indicate that methods have become increasingly flexible, free, and creative. A variety of methods is still needed. There is a place for personal counseling, for individual study and worship, for enrichment through lectures, through the use of audio-visuals. There is sometimes need for a firm hand when the group has trouble controlling itself.

A teacher who has been bound by traditional practices and then begins to try the freer types of method may at first be frightened. This teacher needs to be assured that the newer methods still call for planning and for teacher guidance. They require, even more than in a formal type of teaching, ideas and resources held in readiness. In the class session there is still a need for orderliness and for consideration of others; freedom does not mean a free-for-all.

In the new procedures, however, pupil purposefulness, interest spontaneity, and the development of inner controls have a larger place. The teacher comes to see that the newer methods go "with the grain" of pupil growth and therefore are most vital and satisfying to all concerned. As the teacher becomes secure in the newer methods, he has no desire to return to rigidly patterned procedures.

But nothing can take the place of a wise, devoted and understanding teacher.

You may or may not agree with WHAT theologians are saying, as outlined here, but if you are a Christian teacher –

You Teach Theology

EVERY time a Christian teacher teaches, he is dealing with theology. He may not read many books in theology. He may be quite unfamiliar with traditional theological language. Yet as he tells about God and his ways of working in the world, he is talking theology. As he leads his pupils into an understanding of God's revelation, he relates theology to life.

Often the teacher is unaware of his theological role. Consequently, he may not have reflected on the Christian faith enough to be able to present a consistent theology. He may be teaching, therefore, theological ideas which are as confusing to the student as to himself.

To communicate the Christian Gospel effectively, the teacher must understand his role in relation to theology. He must examine his own Christian beliefs to be able to lead his students. Indeed, beliefs about God, Christ, the Church, and the Christian life, are at the heart of Christian teaching.

There has been a reawakening of theological interest in recent years. Books on theology are being written for laymen, not merely for professional theologians. Evidence that this rekindled interest in theology has influenced Christian education lies in the counsel Christian educators have sought from professional theologians. Church school curricula are examined to see that there is a consistent and sound approach through the church school literature. One of the significant developments in denominations is a unified theological approach in the entire church school curriculum.

The Christian teacher must constantly examine his theology in relation to the theological affirmations of his own denomination, for his own thinking as well as that written into the literature is inevitably reflected in his teaching. It is vitally important that he have a clearly consistent theology and an inquiring mind. Discussion of theological questions with the pastor and parents helps bring about a unified theological witness.

Among many professional theologians today there is agreement on many ideas that profoundly affect Christian education. In some instances, the acceptance of these ideas would change the nature and content of present teaching. Christian education operates in a climate where these ideas flourish. Four ideas which have special relevance for Christian education are: "Word of God," "the nature of man," "faith," and "the Church."

The Word of God

Where does the Christian go for authority? Does he simply consult his own experience to discover his relation with God and God's activity in life? Does he accept the dogmatic interpretations of an infallible Pope? Or does he find authority in an infallible Scripture? In wrestling with this question, theologians have rediscovered the Protestant concept of the "Word of God." God's Word is neither an infallible book or Pope, nor individual experience. It is God's action in human life, revealed partially in all human experience and fully in Jesus Christ. The Bible has authority insofar as through it God's living Word is spoken to men. The Church has authority only as it speaks God's Word.

According to this view, the Bible is a book which historical criticism must analyze. It witnesses to the fact that "God was in Christ reconciling the world to Himself." The Christian is not bound to particular words as "God's Word." The Bible is not simply history, but the record of God's mighty action in history. It is no mere textbook in ethics, but the record of changed lives. It is the dramatic story of God's effort on behalf of man. The Bible is read in order to hear God speaking in personal and social experience. Behind the words of Scripture or the words of the Church lies the Word of God. This is the sole authority for the Christian. This Word became flesh in Jesus Christ.

What significance does this view have for Christian education? In the first place, it emphasizes the primary importance of both the Church and the Bible in Christian education. God speaks his living Word through the Bible and in the Church to the experience of men in their hopes and fears, their dreams and frustrations. The authority of the Bible and the Church rests in neither words nor creeds, but in their witness to the mighty act of God in Christ.

Second, this view calls upon Christian teachers to help persons develop the power to recognize and acknowledge God's Word in their lives. As experiences in the life of Paul are studied the person listens to God's Word for his own life. As one studies the creeds of the Church, he listens to God speaking to his own situation. As the Hebrew prophets are examined, he listens for God's judgment upon his own people. The Bible and the Church are means through which the Holy Spirit bears witness to God's Word and through which men are helped to receive power to do God's will.

Third, this view sees Bible study as a means both of preparing a person for faith in God and of understanding that faith. The source of faith is God, not the Bible or the Church. Bible study helps a student both to prepare for meaningful faith in God and to understand the meaning of that faith in all of life.

The Nature of Man

A central affirmation in Christian theology is that God is creator; man is his creature. Only in this faith can we understand what life is all about, and what the purpose for living is. One of the great problems of our time is the denial that man is dependent upon anything outside him-

Martin Luther and Johann von Eck, a noted Catholic theologian, debated the 95 theses at Leipzig. Theology continues to be a life and death matter for the churches and forms the background for the Christian education program.

Photograph from movie, Martin Luther





self for his life. Man is considered the measure of all things; custom and legislation are thought to be the source of morality and correct living. The Christian faith, however, affirms that man is dependent upon God for his very life. God created man in his own image for fellowship with himself. No matter what a person does, he is still God's son, and precious in his sight.

God gave men freedom to choose among alternative courses of action. Freedom includes even the ability to deny dependence upon God. Man misuses freedom by separating himself from God. He bows before other gods than God, the Father of our Lord Jesus Christ. He worships idols rather than God. He tries to control his own destiny, denying his dependence upon God.

Such misplaced allegiance is sin. Sin is not simply the sum total of evil acts which are committed. It is a negative relationship to God which man by himself is powerless to overcome. No person has within himself the latent power to save himself. Sin is such that only God can take the initiative in raising men again to fellowship and faith. There can be no room for pride, for "all have sinned and come short of the glory of God."

Particular sins flow from the negative relationship with God. To be sure, the Christian faith is concerned about these sins. Faith does not come, however, as the result of a series of good deeds to replace evil ones. It comes only when in faith men respond to God's love. Faith, showing itself in works of love, is the mark of a Christian.

From this point of view, how would the church school teacher approach persons? He would start from the fact that apart from God, man cannot rebuild a right relation with God. He does not have within himself the latent capacities to save himself, if only he can be instructed and trained in the right direction. Lives are transformed not by instruction, but by faith.

What effect does this concept have when accepted by Christian education? In the first place, Christian education would interpret life to men as children of God who without faith are separated from God. It would seek to bring to themselves those who live away from the Father. The task of Christian education would be, then, far more than teaching what is right, for even perfect knowledge is insufficient for doing the right. It would prepare persons for a meaningful faith.

This is not to say that Christian education would be unconcerned about conduct and morality. The Christian faith is concerned with the whole of life. Faith makes a difference in life. It constantly changes the way people act and think. Christian education, therefore, would lead people to make intelligent ethical choices, always in faithful response to God's love.

Faith

Faith is a relationship with God involving trust, love, forgiveness, and obedience. This is no static experience, but a dynamic, growing relationship.

Faith grows out of the encounter of God with man. God takes the initiative in establishing the relationship. In the encounter, man responds faithfully to God. On God's part, the relationship involves acceptance, forgiveness, and love; on man's, loyalty, trust, and obedience.

The whole man is involved in the relationship, the emotions the intellect, and the will. Faith is not simply an emotional experience or intellectual exercise. It is a growing, active relationship which is expressed in a person's every act.

This concept is more than a "growing to maturity." The Christian life is more than an unfolding of latent inner resources which need to be trained and conditioned. A new dimension is added to life. God is the source of freedom, forgiveness and guidance. The Christian faith is a

living encounter with a loving and active God who has revealed himself in Jesus Christ.

From this view of faith, Christian education would both prepare men for encounter and help interpret this relationship in individual and social life. It would prepare persons by helping them to understand the nature of God and his ways of working with men. It would interpret faith by studying man's need and exploring God's will for his children.

What would this idea mean in teaching children? Teaching would certainly be relevant to the child's experience. Parents and teachers would try to demonstrate in their relationship with a child what are the fruits of faith. However, the teacher must point beyond human experience to the perfect love of God. The child would be led to see that even the most ideal human love is but a pale reflection of the love of God in Christ. Christian teaching would prepare the child to receive through faith that love which God has poured out for him.

Although faith certainly involves responsible actions in relation to other people, no standard of goodness or virtue is taught as the condition for faith. Right relations with people flow out of a growing awareness of God's love and will.

Far more important, then, than content of curriculum materials is the relationship of teacher and pupils, a relationship characterized by acceptance, forgiveness, love and trust.

Faith is no static, isolated experience. It is a continually growing response to God. The Christian teacher is a means of helping persons develop and enlarge their faith, not only by his use of curriculum content but by his love and concern for persons.

The Church

What is the Church? What place does the Church have in the Christian life? These are questions which have increasingly demanded answers in theological discussion. One of the most important discussions in current theology is the question of the nature of the Church.

There is probably greater diversity in the concept of the Church than on any other single theological doctrine. Whatever the differences in basic understanding of the Church, there are still broad areas upon which there is agreement.

The Church is more than simply a company of folks bound together in a common cause. The Church is a community with a Lord who is its head. The Church is God's community, into which every Christian is incorporated. It is the sphere through which the Holy Spirit operates to proclaim the Gospel and to build the faith. The Bible cannot be understood except through the historical witness of the Church. The encounter of God and man is no isolated event involving simply a person and God. Faith is always the encounter of God and man in the community of the Church. The Church is the community of those who respond to that encounter in faith. The Church is an organism, not an institution. It is the Body of Christ, the "household of God."

Such a view of the Church means that the Christian teacher would see his role as one member of the Body of Christ. He has a teaching function alongside those other functions which constitute the total ministry of the Church. The Christian teacher never teaches in isolation. The class is never simply "his class." He and his pupils are together participants in the Body of Christ. The teacher performs one function within that Body.

Such a view of the Church would reverse our thinking, which tends to start from the local Church and the denomination, finally getting to the ecumenical Church. To be sure, the Christian teacher functions within a specific worshiping congregation, in which he gives expression to his membership in the Body of Christ. But the local congregation must be interpreted in the light of the whole Body, not the Body as the sum total of its individual parts.

The Christian teacher has a profound opportunity. He guides persons, young and old alike, into meaningful acceptance and expression of the Christian faith. He must know the Gospel which is his content. He will constantly reexamine his own faith to be able to perform his task. Only in a deep faith of his own can the Christian teacher invite his students to, "Come and see what the Lord has done."



John Wood, Paul King, Harry Kalas and Helen Spaulding—four of the 25 Editorial Board members at work on this special issue.

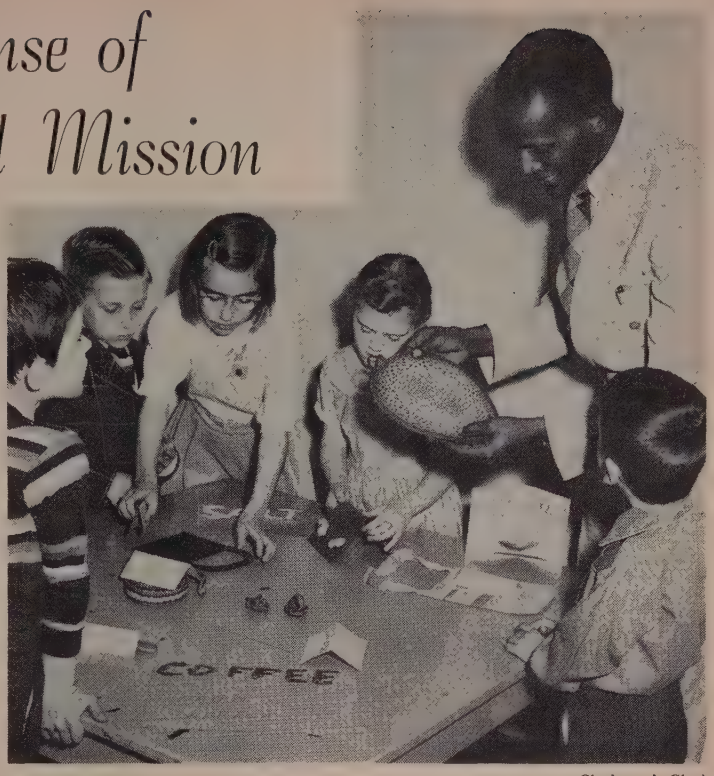
The Editorial Board of the "International Journal" spent two evenings and a day in extraordinary session at work on the manuscripts to be included in this special issue. This was in connection with a Division staff meeting at Spring Mill Inn, Indiana, in October. There were 25 persons present.

This particular meeting followed nine months of working. Individuals wrote on assigned subjects and submitted their manuscripts to committees. Revised drafts were then mimeographed and reviewed by the Board members at this Indiana meeting. From the thirteen original articles, the ones printed here were selected. Rewriting followed and revised drafts were reviewed at a meeting of the Board in November. In some cases there were strong minority opinions, and complete unanimity was by no means reached on every point.

The Editors will welcome comment by readers on these articles and on other "insights" which they consider equally important. If the correspondence justifies it, space will be given in later issues to print some of these letters.

A New Sense of World Mission

The horizons of our children and young people have expanded to take in much of the world. It is not hard for them to understand that Christianity is a world religion.



Clark and Clark

Through contacts with leaders of other countries and study of missionary education materials, children are learning to think in terms of receiving as well as giving.

THE TOWN was buzzing with excitement. Today was the day the Draveneiks were coming!

Judy was the center of an excited group of juniors from Byers Avenue Church, since she was responsible for starting it all. It was Judy who had first written to Olga Draveneiks, a new "pen pal," and now she and her class were waiting for the train which was to bring Olga and her family—displaced persons—to live in their community. It seemed incredible, but it happened.

The weekly papers had done their part through editorials, and even the nearby big city papers had taken note of the project. It had been the talk of the town for months. Yet it was a Christian act—a project of the churches of the community working together. However, it was not undertaken at the instigation of the ministers or even of the Council of Churches. It had resulted from growing awareness on the part of the children in vacation church school of their world task as Christians.

They learn to give

Similar evidences of the interest of children and youth in people of other countries are becoming common. One young minister received a phone call from the father of one of the senior high girls.

"Pastor, drop around, will you? Betty has been trying to tell me about a summer work camp but she has the story all messed up. She thinks she has to pay to go to a camp to work for someone."

"I'll be right over," replied the minister, "but let me warn you—she is right!" Before long Betty was off—to an ecumenical work camp.

In the course of a recent religious television show for children, during which the theme was a missionary education study of Africa, the teacher suggested that the children viewing the program assemble friendship kits. These, containing paper, pencils and other school necessities, were to be sent to children in Africa. Uncertain as to the result, she nevertheless gave explicit instructions on kinds of items, how to package them, and the mailing address of the council of churches. The results were far beyond expectations. Hundreds of packets from individuals and groups of children were received.

In one small rural town nine children wrote more than six hundred letters to children of other countries during one year's time. The responses led them to conclude that "there are no different kinds of children; they are just like us." As a result they made a World Friendship Book in which they placed the letters, pictures and post cards they had received from their new friends.

It is not even necessary that the children know to whom, exactly, their gifts are going. In 1950 the World Council of Christian Education initiated, in cooperation with denominational children's workers, the project, "Pictures for Children Everywhere." These were packets of pictures illustrating both the Old and the New Testament which were printed in bulk and sent directly to individuals and Sunday school councils in various countries for distribution to their churches. The cost was covered by contributions from children's groups in Sunday, vacation and weekday church schools. In the first four years of the project, 602,442 large Bible pictures and 4,252,027 picture cards were distributed to a total of 91 countries. This represented contributions of over $52,000. For a similar project, "Stories of Jesus for Children Everywhere," begun in February 1954,



Larry Fitzgerald

Ecumenical work camps, both in this country and abroad, are evidences of the real interest young people today take in working together to help others.

$15,878.90 had already been received in contributions by October.

They learn to receive

It is significant that children and youth are beginning to think in terms of sharing—giving *and* receiving—rather than only of giving. Through missionary education materials,[1] service projects, personal contacts with Christian leaders of other countries, our children and youth are finding a sense of "togetherness" with others throughout the world. At a recent world conference on Christian education, a leader from South America made this comment: "The important thing we must learn in developing world citizens is to do things *with* people rather than *for* them."

Only three years ago young people through the United Christian Youth Movement launched a program of World Youth Projects which has become a world-wide sharing program, involving thousands of dollars, program ideas, materials, and prayers.

The program has grown to involve youth of many nations and is now under the auspices of the World Council of Churches.[2] One example of this international sharing is that this year youth in Iowa, Canada, England and the Philippines are giving resources and personnel to carry on a leadership training program in Nigeria, Africa.

The denominations have long used the volunteer services of young people for various types of home missions work, particularly during the summer months. The "Caravans," under different patterns, are well known examples of this. The Home Missions Council similarly uses young people from many denominations in migrant work. Somewhat newer is the fact that youth in other countries are undertaking the support of work with Indians and migrant youth in the United States. Sharing is becoming increasingly a two-way street.

Suddenly there is a new fact

In many ways children and youth of today are much more mature than those of any previous generation. The almost unbelievable developments in transportation and communication and the increased mobility of our population have brought our children face to face with a more complex world than has ever before confronted any generation.

The single fact of selective service —which highlights the influence of world political events on the lives of young men—is forcing these youth into basic decisions at a much earlier age than before.

Together with a sense of urgency resulting from possession of atomic and hydrogen power, these facts help us to realize that the children and youth of today face a world vastly different from that of their fathers.

As a result of all these factors, one of the great new horizons in Christian education is the effort to help our children and youth to become mature Christian citizens of the world.

This is more than just international good will. The service and the sharing are manifestations of a spiritual chain being forged, linking all God's children. Suddenly there is a great new fact of our era—Christians are citizens of a world community and serve one another as brothers.

[1] Such as the Friendship Press books and the song book published by the National Council of Churches, "Songs Children Like."

[2] An article in the January 1955 issue of this magazine, "They Prove Their Love of God," described the international youth work camps.

Thanks!

Many excellent suggestions have come to us from Journal readers for the special issue on EQUIPMENT FOR RELIGIOUS EDUCATION, July-August 1955. We need more suggestions and pictures, and we need them soon.

Pictures are urgently needed of equipment especially made for small churches or any church which faces space limitations.

We now have a rather complete selection of basic items, but need pictures of "new ideas" in equipment, in storage cabinets, portable equipment, and in audio-visual innovations. Share your good ideas with others. If in doubt, write us!

This special issue will be largely in pictorial form and will be helpful to all churches wishing to have good equipment. Thanks for your help.

The ecumenical Church is as real as the Gospel; it becomes visibly real when churches

Do It Together

A GROWING PERSON, under Protestant Christian influence in America, becomes aware of two great entities known as the Church. One is his denomination. He hears its name early in his life; he sees the name on his lesson books when he can read. He becomes aware that he is this or that kind of a Christian. This identity with a demonimation has its roots deep in history. Furthermore, God has expanded his kingdom and carried forward his purposes through the peculiar witness and work of many denominations.

The other entity, of which the growing person is more slowly aware, is the united work and witness of the churches in his community. He becomes more slowly aware of this identity because it is only beginning to come into its own as an organized entity. Only gradually are men coming to realize that the united work and witness of the churches are more than convenient expedients. Christ's greater Church is in "Everytown." A local church has character not only because it belongs to a denomination but also because God has set it to work in a given community with other units of his holy Church.

One of the great new insights which affect Christian education in our day is that the Church is a living organism, more vital than any of its parts—the body of Christ. One may choose to become a member of this or that denomination but he is *chosen* to be a part of the living Church. His relation to the body of Christ is an act of God.

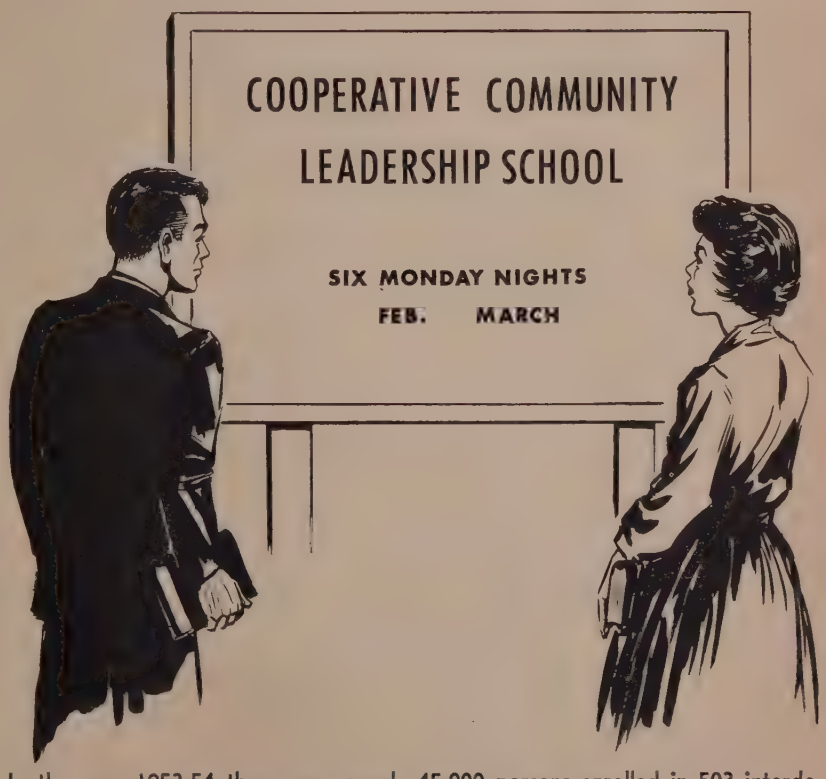
At the present time the denominational entity is much more highly organized than is the Church in its united expression. But for theological and practical reasons, the ecumenical Church is certain to come into its own. There are still some people who fear lest the ecumenical Church become too highly organized and become a "super-church." The average person in the average church in America, sees less danger in a super-church than in divisions which weaken the witness of the Church. Some of us feel that the best protection against a super-state is a strong ecumenical Church.

If it is true that one of our newest insights is that of an ecumenical Church, based on a better understanding of the nature of the Church, what are the probable effects upon Christian education?

First of all, at every age level we will move in the direction of doing as many things together in the community as we can, doing through the denominations those things which can better be done separately. This is a reversal of the present order. Instead of talking about the denominations doing together what they want to do together, we will talk about the churches doing together what they must do together because they are a part of *the Church*.

In the second place, the churches will take better advantage of the fact that already their most fundamental resources are one. The hymnal, for instance, is rich not because it is denominational but because it is ecumenical. The Holy Bible itself is the possession of all! The churches, by their variety of emphasis and witness, will one day learn new ways of enriching one another in every community so that, by their very differences, they may produce divine symphony in the community.

The result will be that growing people will become more conscious of their relation to the body of Christ than they are to any body of believers. They will increasingly recognize that though men are divided in the visible Church, Christ is not divided. If our Christian education truly reflects the insights which come from a new understanding of the nature of the Church, it will become less and less interested in such institutional concerns as "denominations in cooperation," and more and more interested in "the fullness of Him who fills all in all."



In the year 1953-54 there were nearly 45,000 persons enrolled in 503 interdenominational leadership schools in the United States.

6. The Basis of Freedom

by Stanley I. Stuber

Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."
—John 8:31, RSV

PROTESTANTISM stands for freedom. It champions the right of the individual as the son of God, and supports his right to approach God directly. It places man above the organization and recognizes that things are made for man and therefore should be kept subject to him. It believes that every person should be free to worship as he desires, and that the state shall not bind the conscience. In the United States, and increasingly throughout the world, Protestants accept the principles of the separation of church and state, while still insisting that religion, on a voluntary and vocational basis, must dominate all phases of life, including that of the nation.

Personal freedom

Jesus told his disciples to "know the truth, and the truth will make you free." Protestantism takes these words seriously. It believes that basic to everything else is personal achievement in the area of truth. It believes that through dedication to Christ a new creature will be formed; that Christ's spirit working within sets the heart and mind free.

Paul made a great deal of this matter of personal freedom and creativeness. He declared that we are no longer under bondage, once we have truly found Christ; we are no longer slaves; we are no longer under the killing weight of fear. Through Christ we are free to achieve, to grow, to build. Through Christ we are victors over sin and conquerors over evil. Because we find truth in him we, in turn, can become creators of a new, radiant way of life.

Basic to all Protestant belief is the principle that in the sight of God every man can be, and has the right to be, a free and growing personality.

Other freedoms

Along with freedom of conscience goes the wider application of religious liberty. Protestants not only believe that a man should be free personally and individually, but that he also has the right to be free as a member of society. This means that the state should not make it impossible for a person to fulfill his duties to his chosen faith. To put it in a positive way, this means that the state ought to be so constituted and governed as to provide a congenial environment in which both private and public worship may develop.

As Protestants we know that religious liberty does not stand alone. Along with it must go freedom of speech, freedom of assembly, freedom of the press, and freedom to proclaim and work one's faith. Without these other freedoms there is no such thing as true religious liberty.

Take Spain for example. It is a "Christian nation"; yet it does not have religious liberty. The Roman Catholic Church is the official religion; all other faiths are merely tolerated. I have preached in Madrid—but it was behind high walls, and an armed soldier stood guard at the door. The church was not permitted to have any public identification. The members are penalized; they are second-class citizens. Where there is no freedom of assembly, no freedom of speech, no freedom of the press—as in Spain—Protestants cannot be free, even in their own personal devotions.

Declaration of human rights

Protestantism believes in freedom for all—of every creed, class, color and nationality. It is at this point, however, that practice has not yet caught up with principle. Over and over again, in one national conference after another, representatives of our churches have gone on record as being opposed to racial segregation, and for real brotherhood. Yet in our own churches—North, South, East and West—we actually practice segregation. Here is a point where American Protestantism must do some creative thinking and practice before it is too late.

The Declaration of Human Rights of the United Nations says that "All human beings are born free and equal in dignity and rights. They, endowed with reason and conscience, should act toward one another in a spirit of brotherhood." Then it goes on to say, "Every one has the right to freedom of thought, conscience and religion. This includes the freedom to change his religion or belief and the freedom either alone or in community with others and in public or private to manifest his religion or beliefs in teaching, practices, worship and observance."

Because the struggle for brotherhood and religious freedom is far from being won, and has had some rather severe set-backs during recent years, Protestants the world over should make these articles of the Declaration of Human Rights a part of their Christian agenda. Here is an area where we can really be creative. It will be hard going, but it will be tremendously worthwhile. All that we can do for liberty of thought, and freedom of religion, will be a gain not only for the cause of Protestantism but also for the advancement of the kind of Christian faith which sets men free.

PRAYER

Our eternal Father, God of truth and love, may we as Christians be seekers after truth. May we proclaim the truth in love. Help us to see the light above the darkness, the whole over all the various parts, and the facts over against different theories. Guide us into new, exciting truth, and may we be creative both in our personal living and in our social behavior. Because of our contribution to better living may the world itself become a better place in which to live. Amen.

Dr. Stuber is Chairman of the Commission of Religious Liberty of the Baptist World Alliance, Chairman of the Council on Christian Higher Education in Asia, and General Secretary of the Japan International Christian University Foundation.



Primary Department

by Edna Butler Trickey*

THEME FOR MARCH: *We Would See Jesus*

To the Leader:

In most church school materials there is emphasis throughout March on some phase of the life of Christ. The worship resources here will attempt to give primary children a connected picture of the life of Jesus, which they may not have had up to this time.

This over-all story will be presented by the use of pictures and songs. The Elsie Anna Wood pictures are especially recommended for use with primary children. They may be ordered from some denominational publishing houses.[1] Following are the pictures needed, with their catalogue numbers:

1. The Hilltop at Nazareth, W-13
   The Wise Men Bring Gifts, W-7
2. The Sermon on the Mount, W-15
3. Jesus and the Children, W-2
4. Jesus Calling the Disciples, W-9

The songs are found in *Hymns for Primary Worship,* Westminster or Judson Press. Some of these may be new, and time should be allowed to learn them, or at least to understand the words. The hymn, "Tell Me the Stories of Jesus," is one that could be sung later with the whole church school, as on Palm Sunday or Easter.

1. Jesus as a Child

PRELUDE: "Away in a Manger," No. 62

WORSHIP CENTER: Use first the picture, "The Wise Men Bring Gifts," and later the one, "The Hilltop at Nazareth," both by Elsie Anna Wood. (See "To the Leader" above.)

LEADER:

I am sure you all recognized our opening music and the picture on our worship center. They tell the Christmas story, of Jesus as a baby. Probably you are wondering why we have those at this time of the year.

We thought you would be interested in hearing more of the story of Jesus in this part of the year, the weeks before Easter, which we call Lent. Older people try during Lent to understand a little better each year just what Jesus did in the world and what he wants us to do. Perhaps you would like to do that, too.

We will begin, then, with Jesus as a baby. Let us listen again to the verses from the Bible which tell about the Baby Jesus.

SCRIPTURE (read by the leader or by a child who has practised.): Luke 2:8-15.

HYMN: "Tell Me the Stories of Jesus," No. 82 (first stanza)

PRAYER: O God, we are glad Jesus came to this world as a little baby, grew up as a happy boy in his father's carpenter shop and then became the greatest man of all time. Help us to find out what made him great and to pattern our lives after his. Amen.

OFFERING: "Father, Bless the Gifts We Bring Thee," No. 169

LEADER: "Jesus Grows Up"

We have been thinking of Jesus as a baby, when Mary took care of him, as you see in the picture. You remember how the shepherds came to see him and the Wise Men brought him gifts.

But Jesus grew up, as your little brothers and sisters grow, and before long he was following his father around the carpenter shop, handing him the hammer and playing with the wood curls on the floor.

The Bible doesn't tell us much about the childhood of Jesus, but artists have imagined what he looked like. One artist, an English lady named Elsie Anna Wood, showed him like this. (Show the picture, "The Hilltop at Nazareth.")

The Bible does have one important verse about what kind of a boy Jesus was. It says, "And Jesus increased in wisdom and stature and in favor with God and man." (Luke 2:52) From that we learn that he was a bright, healthy-looking boy and that he was liked both by God and by the people of the village where he lived.

In this picture, called "Hilltop at Nazareth," we see the boy Jesus enjoying the great out-of-doors, from a hillside near his home in Nazareth. There is a song that tells us what the boy may have been thinking about.

SONG: (Read the words of stanzas one and three, "Long Years Ago in Palestine," No. 78. If there is time, have these sung.)

LEADER:

Jesus was a good, helpful worker in his village and showed by his everyday living what God wanted boys and girls to be like. Shall we bow our heads and ask God to help us be like that, too?

PRAYER: Our Father, God, help us as you helped Jesus when he was a boy, to know how to do thy will in our everyday tasks. Amen.

CLOSING HYMN: "I like to Think That Jesus," No. 75

2. Jesus Teaching

WORSHIP CENTER: Use the Elsie Anna Wood picture, "The Sermon on the Mount." (See "To the Leader," above.) Have Bible open to Matthew 5.

LEADER:

You remember that last Sunday we decided to spend this month of March thinking about the life of Jesus. We talked about Jesus as a baby and Jesus as a boy. We sang part of a new song called, "Long Years Ago in Palestine." Listen to the last stanza of that song and then let us sing all three.

SONG: "Long Years Ago in Palestine," stanzas 1, 3, and 4.)

LEADER: "Jesus the Teacher"

Today we want to think about Jesus as a man and about some of the important things he said. On our worship center we have a picture of Jesus teaching on a hillside and our Bible is open to some of the most important things Jesus said to the people. They are in Matthew, chapter 5. (Read from the Bible: "Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them. . . ")

The things he taught them are called "The Sermon on the Mount" because Jesus sat on the mountain or hill and talked to many people sitting down below.

It is often thought that Jesus did not give all this sermon in one day, but that the people came back to hear him for several days. He told them so many important things that they could not have remembered it all at one time. In the Bible it takes three chapters to tell about this sermon.

At one place in the sermon the people said, "Lord, teach us to pray." And Jesus taught them "The Lord's Prayer." Let us use that as our prayer this morning, following it with our offering.

PRAYER: "The Lord's Prayer"

OFFERING: "Father, Bless the Gifts We Bring Thee," No. 169.

LEADER:

Before Jesus started out to teach and preach he had worked for many years in his father's carpenter shop. It is thought that part of this time he helped his father and then after his father died he stayed on in charge of the shop until his brothers and sisters were old enough to take care of themselves and their mother. He was probably about thirty years old before he left, but all the time he was thinking. "He felt that God had given him a great work to do in the world and he tried to prepare himself to do his work.

"When Jesus felt that he understood what God wanted of him he left his work as a carpenter and went about the country teaching. He taught and preached outdoors on the hillsides and on the shores of the lake. The people liked to hear him and came in great crowds. Once there were so many that he had to get into a boat and preach to them, for they kept pushing closer and closer to the shore to get a glimpse of him.

"Jesus helped people by showing them what they must do if they wanted to be happy and to please God. He helps us too by showing us what to do. In the Bible we have some of his greatest teachings written down so we can read and remember them. Let us think of some of the things we can remember that Jesus taught us to do. (Follow with short discussion.)"[2]

CLOSING PRAYER: (Read the three stanzas of the song, "Jesus Was a Loving Teacher," No. 85, as the closing prayer.)

*Plymouth Congregational Church, Des Moines, Iowa.

[1]Especially the Pilgrim Press, 14 Beacon St., Boston 8, Mass., or Christian Education Press, 1505 Race St., Philadelphia 3, Pa. Size 15″x18″, 35c each, 3 for $1.00.

[2]Quoted sections by Melba Petersen, *International Journal,* December 1949.

CLOSING HYMN: "Tell Me the Stories of Jesus," No. 82 (2 stanzas)

3. Jesus Helping

WORSHIP CENTER: Use the picture, "Jesus and the Children," by Elsie Anna Wood. (See "To the Leader" above.)

PRELUDE: "I Think When I Read That Sweet Story of Old," No. 79.

LEADER: The song our pianist has just played is one we all love. Listen while I read part of the words, and then let us sing it together.

SONG: "I Think When I Read That Sweet Story of Old," No. 79. (First two stanzas read by leader and then sung by all.)

PRAYER: O God, we are glad that Jesus had time for the children, those who were sick and those who were well. Help us to remember that all children everywhere belong to thee. Amen.

OFFERING: "Thy Work O God, Needs Many Hands," No. 171.

LEADER: "Jesus the Helper"

We have thought together the past few Sundays about Jesus as a baby, Jesus as a boy, Jesus as a teacher. Today we are going to think about Jesus as a helper.

Wherever he went, people came to him for help. Some of them were sick. The doctors in those days did not know as much as they do now about illnesses and did not have the wonderful medicines they have now. Often they could not help people get well. But Jesus could, and many times he did make them well. Some people were worried and nervous, and needed to be made quiet in their minds. When Jesus touched them or talked with them about God's love in his kind, understanding way, they felt better and went away calm.

There were so many grown-ups who wanted to see Jesus that one day when some children and their mothers wanted to get close to Jesus some of Jesus' men friends told them to go away. But Jesus saw them and said, "Let the children come to me." Our Bible is open to the place that tells about that. It is the 19th chapter of the book of Matthew, beginning with the thirteenth verse. (Read Matthew 19:13-15 from the Revised Standard Version.)

On our worship center is a picture that shows this incident. Jesus looks very kind. See how the child in his arms hugs Jesus. I think he wants to go with Jesus, instead of going back to his mother, don't you? Notice how the other children come close to Jesus. They look interested in whatever he is telling them. It must be a good story. I am sure we would have enjoyed his stories, too.

Let us look at the picture, pretending we are with those children and sing again softly, "I Think When I Read That Sweet Story of Old."

HYMN: No. 79 (2 stanzas.)

CLOSING PRAYER: (Read three stanzas of the song, "When Jesus Was on Earth," No. 86. Begin with "O God, we thank thee that. . . " and close with "Amen.")

4. Followers of Jesus

WORSHIP CENTER: Use the Elsie Anna Wood picture, "Jesus Calling the Disciples." (See "To the Leader" above.) Also have the Bible turned to Matthew 4:18-23.

PRELUDE: "Tell Me the Stories of Jesus," No. 82.

LEADER:

Today we are remembering all the things we have heard about Jesus and wondering how we can be his followers, too. Let us sing, "Tell Me the Stories of Jesus." These three stanzas remind us of his life and of those days when the children and many other people followed him.

SONG: No. 82, read and sung.

PRAYER: O God, we are glad that we may follow Jesus today just as people did long ago, by being kind and helpful and like him in every way we can. Amen.

OFFERING: "Father, Bless the Gifts We Bring Thee," No. 169.

SCRIPTURE: (Leader)

Since we are thinking today about being followers of Jesus, on our worship center we have a picture of Jesus calling some of his first followers. The Bible tells the story this way. (Read Matthew 4:18-23, RSV.)

Jesus said to these followers that he would make them "fishers of men." He meant that each man should go out and win other people to help do the work Jesus needed to have done. These people were called "disciples," which means followers.

You may have wondered how Jesus decided which people to choose as followers. One story teller thought it happened like this.

STORY:

PRAYER HELPS JESUS

Spring had come to Nazareth. The gay red and yellow flowers springing up among the new green grass made one feel very happy. Birds sang merrily in the trees. Who could help but feel glad on such a day?

Seated on a hillside overlooking all this beauty, was a young man. He was an attractive man, with dark olive skin and wavy hair. He looked strong and brave. It was Jesus, and he was thinking. Would he be able to get the leaders in the synagogue to understand that God loves all people? Would he be able to help the people of his country understand that they must love their neighbors? Could he do such a big task as this?

The hours moved on as he sat thinking. The sun made a golden glow in the sky and finally disappeared. Darkness fell and the stars began to shine. Jesus loved the stars and wondered how far away they were. A cricket's chirping sound broke the quiet. He looked quietly at the big dipper. Suddenly he spoke aloud.

"Oh God, help me to show the people how they may live useful and loving lives. Help me to plan out the work you want me to do. Help me to love and care for others who are sick; help me to share with poor people, and cheer those who are lonely and sad. Amen."

As he continued to look at the beautiful night sky, he listened for the help that he hoped would come from God. All alone, he was able to think and God seemed very near. A plan began to form in his mind. God did not expect him to do all the teaching by himself; he must choose some strong, kind people to help him in his work. Peter might help in teaching people to love others. James and John,



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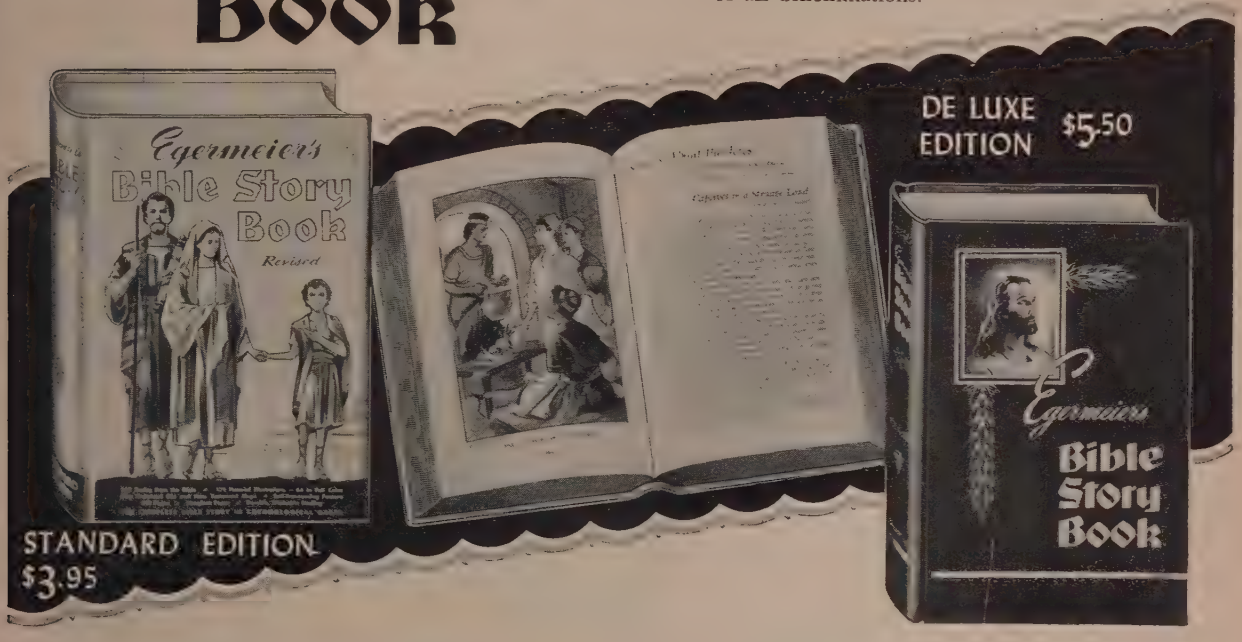
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who were brothers and strong fishermen were just the kind of men needed, if they could leave their old father Zebedee. Yes, there were others too who could be counted on. God was helping him already to see what had to be done. What a wonderful Father was God.

In the days that followed he carried out the plans God had helped him think of, and asked twelve men to be his special helpers.

OLAF HANSON[2]

LEADER:

If you had been a fisherman like those in our picture today, do you think you would have left your work to go with Jesus? Why? Does Jesus look kind and strong? Do you think you would have had many exciting adventures together? Let us remember again the many things Jesus did and sing together, "Long Years Ago in Palestine."

HYMN: No. 78 (Stanzas 1, 2, and 4)

CLOSING PRAYER:

O God, as we wait quietly here, we are saying in our hearts that we, too, want to follow Jesus. Help us to do that every day. We know there is still much important work Jesus needs our help to do. We would be his disciples, too. Amen.

SILENT RECESSIONAL: (No. 78 played softly.)

[2]From *International Journal*, September 1947. Last paragraph changed.

Junior Department

by Gertrude Sheldon*

THEME FOR MARCH: *Lessons Jesus Taught*

For the Leader:

We continue our series of services based on the life of Jesus, dealing with some of his teachings which are within the scope of the understanding of juniors.

We will continue with the general idea of Lent's being a time when we especially remember Jesus and what he taught by word of mouth and by example.

Bible stories have been interpreted in these services with imagination, to recapture, if possible, some of the freshness and interest which so often has been lost by much repetition. Knowing that there never was a crowd since the beginning of time without children darting in and out, always gives us an opportunity to see events through their eyes and to hear stories as they would have interpreted them. All stories so told should be explained to the group so they realize that they are imaginative but "might have been."

During the month of March, encourage the juniors to bring flowers or budding twigs or other spring surprises that remind us of God's love. The miracle of life, the dependability of the seasons as they come and go, God's wise plan of growth, awakening from sleep, God's love and care, might all be discussed and shared as the boys and girls bring their contributions. Then ask them to choose the most meaningful "surprise" to be placed on the worship center, each Sunday, and arrange the rest of them on a table close by.

Each service this month will begin with the informal interpretation and appreciation of new life all about. It is the bridge over which juniors move from the primary interpretation of Easter to its deeper meanings.

It is suggested that the offering for this month be placed in an offering plate as the group arrives. A designated junior may bring it to the worship center to the music of the suggested song, and then all sing the dedication prayer.

The *Revised Standard Version* of the Bible will be used.

Hymns for Junior Worship, Westminster or Judson Press, or your own hymnal, will be the sources for all suggested music.

*Spring Valley, Minnesota.

1. The Rich Young Ruler

INFORMAL SHARING PERIOD: (see introduction)

ALTAR: Green covering and the chosen spring surprise.

HAPPY MUSIC: "Joyful, Joyful, We Adore Thee"

POEM:

Spring surprises all about us,
Snowdrops ringing tiny bells,
Whispering their fairy secrets
That only the south wind tells.

Spring surprises all about us,
Crocus blooming in the snow,
Pussys airing out their fur coats,
For our joy God made it so.

HYMN: "Joyful, Joyful, We Adore Thee"

MEDITATION AND SCRIPTURE: "Being Good Is Not Enough"

It was a beautiful spring morning as Jesus and his friends climbed the grassy slope near the Jordan River so very long ago. The beauty all about them reminded them of God and his love and care.

"I don't see how Jesus can be so strong and free from worry," exclaimed Peter. "Day after day he teaches and preaches and heals people."

"Perhaps," said James as they hurried to catch up to their friend, who was away ahead of them on the road, "today we will have a day for ourselves. And Jesus will have time to explain some things to us which we do not understand—such as leaving us!"

But when they came to the top of the hill they were surprised to see ahead of them a great crowd of people coming to meet them. There were women and children. There were tax collectors. There were fishermen. There were the rich and poor. There were lawyers to ask questions and priests from the Temple.

To the disappointment of his friends Jesus invited all these people to be seated on the grassy hillside overlooking the river and he sat down with them.

All day long he loved them. He healed the sick. He answered questions. He told them of God, the Father, and his great love for them all. And he told them that as God loved, they, too, must love and help one another.

The day was now coming to a close. The people were gradually leaving for their homes until at last only Jesus and his friends were left.

"Now," thought Peter, "we will have some time alone with him."

But no. Who was this young man hurrying along the road so anxiously, and what in the world did *he* want? Rich he was, well dressed and well fed. Quite different from most of those who came seeking help from Jesus that day. Sort of self-satisfied, too, he looked, and yet troubled.

The Bible tells us the story in Mark 10:17-22. This is what it says. (Read story from Bible.)

Jesus loved the young man. He understood him. He wanted to help him find happiness.

"Just being good is not enough," explained Jesus to his friends. "Many people are good. Happiness comes in being good to others. Sharing our time, our love, our possessions with others brings a happy heart."

Let us hope that when the young man who was rich and good had more time to think about the things Jesus told him, he changed his mind and decided to follow Jesus' way of life.

PRAYER HYMN: "I Would Be True"

OFFERING: "Bless Thou the Gifts"

This would be a most appropriate time to recognize any special giving project to which your group might be contributing.

HYMN: "For the Beauty of the Earth"

2. God Needs Us

INFORMAL SHARING TIME (see introduction)

WORSHIP CENTER OR ALTAR: Same as for first service

QUIET MUSIC: (to call group together)

CALL TO WORSHIP:

The spirit of God is love —
Joyful, helpful, kind;
Wherever we find it —
There God is.

HYMN: "For the Beauty of the Earth"

STORY:

JOEL LEARNS HOW TO HELP[1]

It was a sunshiny spring day in Palestine. Little Joel sat near the roadside carefully holding something in his hands. Anxiously he watched, for it was down this road that Jesus his friend came so often.

"Oh, I do see someone coming! It *is* Jesus," cried Joel and he ran to meet his friend.

"See, Jesus, what I found," he said. "Please, won't you help me with it? A little sparrow! I found it at the roadside. Its leg is broken. Do you think that you can mend it, Jesus? Please?"

"If you will help me, Joel, we can fix it so it will mend." And Jesus took the fluttering, frightened little bird in his hands and looked at it. "A couple of sticks and some string, Joel," said Jesus, seating himself on a large stone.

As he tenderly cared for the little bird

[1]From *Children's Religion* March 1945. Copyright, The Pilgrim Press. Used by permission.

Jesus and Joel talked. "Not even a sparrow falls to the ground but our heavenly Father knows, Joel," said Jesus. "He made the lilies of the field and the birds of the air. He made you and me. He needs us to help him and expects us to do so. Everything in this beautiful world needs loving care."

"Can I help him, too?" asked Joel wonderingly.

"Yes, Joel, you have helped him today. He needs everyone of us, big or little." And Jesus laid his hand on Joel's head. "Never forget, Joel.

"Here is your bird, little friend. Take it home and care for it till its leg is healed. Then give it freedom to fly and sing."

"Thank you, Jesus. I'm so glad that I can help the Father, too."

Joel watched Jesus, his friend, go down the road till he could see him no more. How he loved his friend! And how much he wanted to be like him! Then he thoughtfully started home. "Even I can help the Father," he said.

CONVERSATION:

Start this sharing time by asking how those present can help God. If the answers are slow in coming, review some of the ways that Jesus helped, as mentioned in past services. Jesus loved the Samaritan woman and she told others about him. He helped Zacchaeus by being his friend and Zacchaeus became a friend to others. He told the rich young ruler that being good was not enough but one must be good to others.

PRAYER:

Dear God,
For Jesus and his love,
we thank thee.
For the lessons he taught,
we thank thee.
For a record of the things he did,
we thank thee.
For your wise plan that needs our help,
we are grateful.
Help us to be always willing to do our part,
we pray.

Amen.

3. Greatness

INFORMAL SHARING TIME: (see introduction)
WORSHIP CENTER: As for first service
MUSIC: "The Glory of the Spring"
HYMN: Same
POEM:

THE LOVE OF GOD

In every tiny blade of grass,
In every bursting bud,
We see around us everywhere
The promise of God's love.

The sound of rippling water,
The sound of every bird,
Tells us the sweetest story
That ear has ever heard.

It is the story of God's love,
Who sent his only son,
To show to people everywhere
His love for everyone.

A love that made the lame to walk,
That helped the blind to see,
Gave hope to all discouraged ones
And set the sinner free.

A love that never fails us,
A love that never died.
It lives today in you and me
If Jesus is our guide.

SCRIPTURE: Mark 10:43, 44, 45; Matthew 23:11
HYMN: "This is My Father's World"
STORY:

GREATNESS[2]

On a beautiful spring day Jesus and his disciples were walking along the road, but there seemed to be trouble. Instead of enjoying the sunshine, blue sky and lovely flowers all about them, the men were quarreling among themselves. And, as you know, when one quarrels one does not see beauty.

Before long James and John broke away from the rest of their friends and came to Jesus and said, "We'd like to ask a favor of you. Will you do it?"

"What is it you want me to do?" asked Jesus, noticing their angry faces.

"When you are king we want the most important places. We want to help you rule your kingdom. After all, we've gone with you everywhere and you have stayed at our houses many times. And we would do a good job, too," said John.

Jesus was very quiet for a long time and the friends became uneasy.

So that was what was wrong! Day after day Jesus had tried to teach these friends that he would not be a king and have a kingdom such as rulers of that day had. Day after day he had tried to teach them that one was good to others, not for reward—only for the joy of bringing love and happiness to others. Day after day he had tried to show them by living a life of kindness and helpfulness what God, the Father, wanted of everyone, even you and me. But they still did not seem to understand. And I can imagine that Jesus, in that time of quiet, asked God the Father, secretly, to help him to keep trying. Jesus' disciples did not know it

[2]By Gertrude Sheldon, in *Children's Religion*, March, 1945. Copyright, the Pilgrim Press. Used by permission.

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yet, but Jesus knew that it might even mean death on the cross.

Now the other disciples broke into the conversation. "Who do they think they are?" said Peter. "They aren't any better than the rest of us."

"Whoever wants to be great in my kingdom," said Jesus quietly, "must be servant of everyone, bring hope to the discouraged ones, help the poor and sick and lonely, show love instead of hate to even those who are doing wrong."

When Jesus finished speaking it was very quiet. No one had a word to say, for they were all trying to understand. They had expected Jesus to be their king. They still hoped he would be.

PRAYER: Oh God, our Father, help us to understand better what Jesus taught. Help us to be still and listen, to think of Jesus and to try to live as he lived, with your help. Amen.

HYMN: "Fairest Lord Jesus"

4. I'll Be With You

INFORMAL PERIOD: Same as for first service
ALTAR: Same as for first service
QUIET MUSIC: (to call group together)
HYMN: "This is My Father's World"
STORY:

JESUS AND JOEL

Joel was waiting, as he often did, at the side of the road for his friend Jesus. He was very sad, although it was a beautiful day. He wanted to talk over some things which bothered him, with his friend! He waited and waited. At last he saw him coming down the road where they usually met. Joel threw himself into Jesus' arms.

"Oh, Jesus, I so much need you today. I was afraid I would not see you. My playmate is gone. He was sick and they took him away . . . and I am so sad!"

Quietly Jesus led his friend to the large flat stone where they so often sat and talked. Closely he held his little friend to him.

"We've talked often, little Joel, about the Father's plan. Flowers seem to be dead. The grass gets brown and dry. But the spring and warm rains and bright sunshine bring them back to life again. They have not really died. They have been asleep until the warmth awakens them. You know there are the laws of the Father that never change. Each tree grows after its own kind. Tiny birds hatch from eggs, in the nest that the mother bird builds.

"These are a few of the laws that we know that never change. They are all part of God's plan for his world. Nothing dies, Joel; it changes. It is part of the Father's plan that none of us can stay here always. But only our bodies change, little friend. They are put into the soft earth and change. Some day before too long, little Joel, I must go too. That is the Father's plan."

"O no, not you, Jesus! I could not do without your coming down the road, to watch for, and talk with."

"But don't you see, Joel, when I can no longer come down this road I can be with you on any road, at any time."

"But how?" asked the troubled boy.

"All you need to do, little friend, is to think of me, and your heart and your thoughts will remember all we've talked of together and I will be there with you."

Joel thought for some time as his friend and he sat close together. "I think I can understand, Jesus. Only a few days ago my playmate said, 'I like you Joel,' and today when I was still missing him so, I could almost hear him say it again. I remembered what he said and the things we did together and I felt better."

"Yes," said Jesus, "that is the way. Remember our Father's plan is best for all of us and be willing that it should be so. Keep always in your heart the things we have done together, and the things I have told you."

After a murmured blessing the friends parted. Jesus took the road he knew he must follow and little Joel went home to remember, knowing too that Jesus would be on any road, any time when he wanted him. Had he not said so?

PRAYER:

Dear Father, for your nearness when we are quiet and for Jesus our friend—
We thank you.
For his friends who remembered and kept a record of his life for us,
We thank you.
Help us to love as Jesus loved. Amen.

HYMN: "May Jesus Christ be Praised"

Junior High Department

by Ethel A. Shellenberger and Lael A. Henderson*

THEME FOR MARCH: *"Dear Lord and Father of Mankind"*

To the Leader:

For these four Sundays in Lent during the month of March, we have chosen the hymn, "Dear Lord and Father of Mankind" around which to build the worship services. John Greenleaf Whittier, who, with his Quaker background, had a wonderful appreciation of prayer and quiet worship, wrote a poem from which the words of this hymn are taken. These lines can have real meaning to junior highs. Because of the lasting beauty of the words, encourage the group to memorize the hymn.

To set the mood for quietness in worship and encourage more thinking about prayer by the junior highs, a worship center which uses appropriate pictures can be helpful. The well known "Praying Hands," by Durer, and "Christ in Gethsemane" by Hofmann would be very good and should be easy to find in almost every community. Having a committee of the junior highs responsible for finding a picture and preparing the worship center will also help to establish a feeling of reverence in them and in others whom they may influence.

If your denomination recommends certain devotional materials for the Lenten season it would be wise to have a supply on hand to distribute on the first Sunday. Junior high story papers often contain articles with helpful material for Bible readings, meditations and prayers.

1. "Rise Up and Follow Thee"

QUIET MUSIC: "Dear Lord and Father of Mankind"
CALL TO WORSHIP: And he said to them, "Follow me and I will make you fishers of men." —Matthew 4:19
HYMN: "Give of Your Best to the Master"
SCRIPTURE READING: Matthew 16: 24-27
TALK: "Lenten Sacrifices"

There's an interesting custom that many people observe during the Lenten season. It is the practice of self-denial. Perhaps you will hear people say that they are not eating candy during Lent, or not going to the movies, or not eating desserts. Some of them make quite a fuss about all this. They look with envy at their friends who may be having a soda. Sometimes they can't quite resist the temptation and break over, spending money on candy, or movies —whatever it is that tempts them. Those who claim that the Sundays in Lent are not really part of Lent may gorge themselves with candy on that day, hoping to make up for their desire for it the rest of the week.

All this does not say that denying oneself something is bad. On the contrary, it is very good discipline for anyone to do without some of the things which are so often taken for granted. And this need not happen only in the Lenten season.

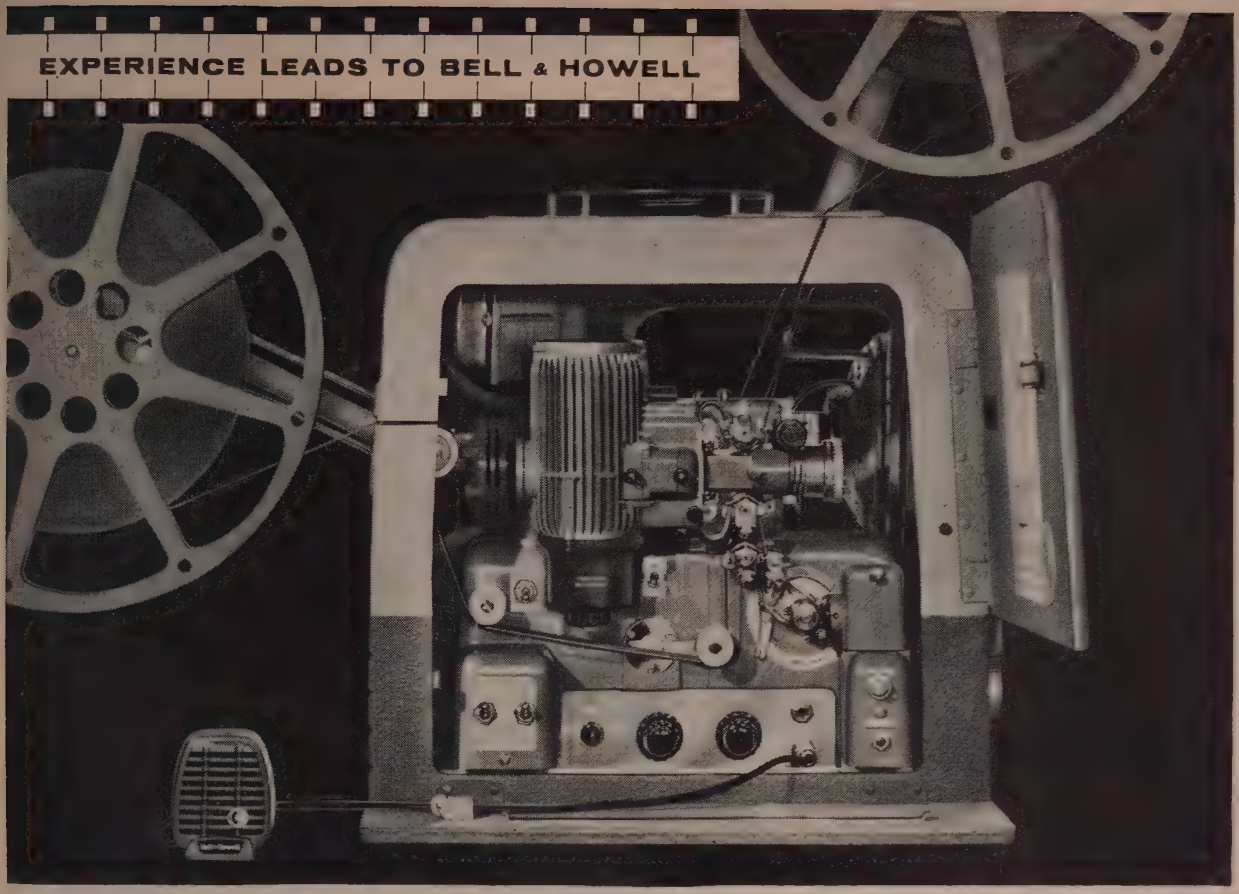
It was the custom, a few years ago, in some junior high camps to eat a sacrifice meal once during the camp period. Of their own accord the campers would decide to eat only soup and two crackers for dinner. The cost of the soup and crackers was subtracted from the amount that a normal meal would have cost, and the amount saved was turned over to an agency which provided food for refugees or other displaced persons. This project not only made possible a fine offering, but also gave the campers the opportunity to understand a little bit of the feeling of people who are really hungry. Under those circumstances, when they offered a prayer of thankfulness to God as the offering money was dedicated, they could pray with real feeling.

There is still another way for young people to show how much Christ's sacrifice means to them. Rather than refraining from doing something, or at the same time when they are denying themselves something, they can find something worthy to do.

Many young people have used the Lenten season to begin the practice of personal devotions. Before you were a junior high, very likely you had devotions at home only with your family. But now you are doing more thinking for yourself, and to add a devotional period alone, perhaps just before you go to bed, will deepen for you the meaning of your relationship to God.

As we didicate ourselves anew this Lenten season to follow Christ, it seems very fitting to set aside at least fifteen minutes each day to read the Bible, meditate and pray.

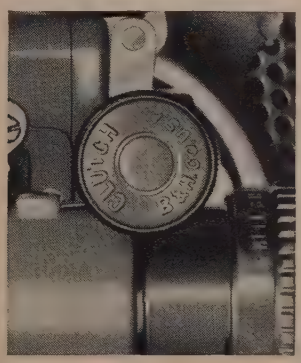
*Miss Shellenberger is Associate Director of Youth Work and Miss Henderson editor of junior high materials for the Board of Christian Education and Publication, Evangelical and Reformed Church, Philadelphia, Pennsylvania.



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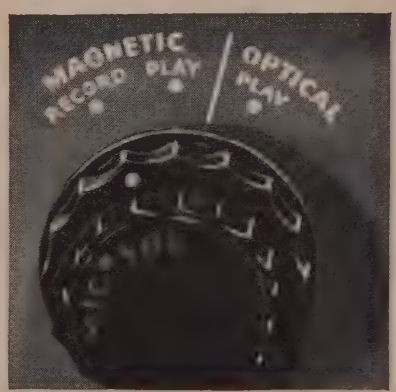




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HYMN: "Take My Life and Let It Be"

POEM (May be read by a young person):

Let me keep Lent —
Let me not kneel and pray,
Forgo some trifle every day,
Fast, take sacrament,
And then
Lend tongue to slander, hold ancient grudge, deny
The very law which I would glorify.
Let me keep Lent —
Let my heart grow in grace;
Let God's light shine till my illumined face
Will be a testament
Read by all men
That hate is buried, self-crucified,
New born
The Spirit that shall rise on Easter morn.
—Author unknown.

PRAYER: We thank thee, our Father, for the abundance of things which make our lives comfortable. Help us never to become so dependent on *things* that we cannot do without them. Help us rather to follow Jesus and his way. We pray in his name. Amen.

CLOSING HYMN: "Dear Lord and Father of Mankind"

2. "O Still, Small Voice of Calm"

CALL TO WORSHIP:

"Father, take my life and hush its fretful din
And fill me with thy strong serenity.
Let there be such calmness in my life
That fear and hate shall find no place to hide
And envy, greed and anger drop away,
Leaving my spirit cool as the fresh dawn.

Great Source of Life, which gave me brain to think
And hands to work and heart to love and grieve,
Give now the gift that every worker needs
In these mad days when riot rules the world,
That gift without which
Life is waste and void—Help me be Still!
—Author unknown.

HYMN: "Dear Lord and Father of Mankind"

SCRIPTURE READING: Psalm 46

MEDITATION: "Learning to Be Still"

The British Broadcasting Company broadcast a Quaker meeting the other day. It is hard to imagine how this could be done, since a Quaker meeting consists mostly of silence. Yet if you have ever been to a Quaker meeting, you will understand that the silence there is a companionable silence; it is not the lonely silence you would find in an empty house, or at the bottom of the Grand Canyon or in a deserted city street late at night or early in the morning.

The silence in a Quaker meeting is a creative silence, or perhaps we might call it a re-creative silence, because after sitting in silence in company with a group of people, all of whom are meditating and praying, you feel the healing touch of God's spirit. That is why we have chosen as our theme hymn for this month, some words that were written by a Quaker poet, John Greenleaf Whittier. For Whittier knew this creative silence of Quaker meeting, when a group of men and women gathered for an hour on a Sunday morning to meditate and pray, and wait in silence for the spirit to move one or more of their number, who would then speak the words which God had put into his or her heart.

When we pray, sometimes we are so concerned with pouring out our troubles and requests to God that we fail to listen for God's answers to our prayers. This is why it is good for young people who are using this Lenten period to begin to acquire the habit of personal devotions, to learn the value of being silent in the presence of God. It is in silent waiting before God that we often come to understand God's answers to our prayers.

Artists, poets, musicians, inventors, scientists, and many of the world's most creative people say that they get their "inspiration" in silent meditation. No one can explain the process, but over and over again people tell the same story. After hard, hard thought on the picture or the musical composition, or the experiment which they are working at, if they put it out of their minds and do something else, perhaps sit in silent meditation, the answer comes into their minds "out of the blue," as the expression goes.

Our devotional silences which give us a chance for quiet meditation and prayer can be "creative" in this way, for they give us a chance to hear God's answers to our prayers.

PRAYER HYMN: " 'Mid All the Traffic of the Ways"

3. "In Deeper Reverence, Praise"

CALL TO WORSHIP: Psalm 106:1

OPENING HYMN: "We Praise Thee, O God"

MEDITATION: "Thank You, God"

(This meditation should be given by the leader. If you have a blackboard in your room, write on it the words of the Lord's Prayer. Or, if your hymn books contain the words of the Lord's prayer, ask the group to turn to it. Everyone should be in a position to look at the words and follow them at the appropriate time in this meditation.)

Praise is one of the most important parts of prayer. Sometimes, people who are just learning to pray, overlook this.

Last year at Thanksgiving time one of our experts on informal polls—it may even have been Mr. Gallup himself—went out asking people to name, first, the thing for which they were most thankful in the life of our nation, and second, in their own personal lives.

The majority of the replies to the first were, "Peace," and to the second, "Just for being alive!" Doesn't the second remind you of the first chapter of Genesis where it says of God's creation, "And God saw that it was good"? Both answers echo a very old prayer of the church, known as the General Thanksgiving, which is to be found in the *Book of Common Prayer*. Here one of the best-loved phrases thanks God "for our creation, preservation, and all the good things of this life."

If you can remember back in your kindergarten days in the church school, perhaps you can remember the first prayers your teachers helped you to pray. If you stop to think about those prayers you will recall that very often they were an expression of "thank you" to God for the many things that you and your little friends were enjoying. You said, "Thank you God, for mother and daddy," or "Thank you, God, for food to eat, for friends, for toys, for the policeman at the corner, for the town firemen," and the like. In your own way you were praising God.

As you grew older and began making your own prayers before you went to sleep at night, did you change your purpose? From very early years you probably asked God to bless each member of the family, but now were you not also asking for special things for yourself? Can you remember praying for clear weather the day of the picnic, or for a good mark in

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spelling, or for a bike, or any number of material things which you felt were important to your happiness? Were you ever so intent on asking for something that you forgot to thank God for the good things you already had?

It isn't unusual or wrong for young people growing up to experience a period of years when they think much of the time about themselves and assume that God is available to help them satisfy their wants. What is wrong in holding on to these childish ways? Growing persons arrive at the place where other people become important, where they no longer think solely of themselves. Their growing up is reflected in their prayers as well as in their everyday living. Mature persons are grateful for their relationship to God and express their gratitude without fail when they pray.

We always look to Jesus for direction and in the matter of prayer he has given us the perfect model. Even Jesus' disciples needed help in this area of prayer and asked him to teach them to pray. *(Here refer to the words of the Lord's Prayer.)*

Notice the various distinct parts of this prayer. How much of it is asking for something? What are the things asked for? Do they seem to be for selfish reasons? What also does the prayer do besides petition God? If we follow this fine model of a prayer, how will we always begin our prayers? Let us now, following the printed words, pray with special thoughtfulness, our Lord's Prayer.

SCRIPTURE READING: Psalm 111

CLOSING HYMN: "Dear Lord and Father of Mankind"

4. "The Beauty of Thy Peace"

CALL TO WORSHIP: John 4:23a, 24

HYMN: "Lord, Speak to Me"

SCRIPTURE READING: John 14:27-31

MEDITATION: "Only One Choice"

At a summer conference on vocations, one of the speakers startled a group of high school young people by telling them, "In vocational choice only one decision is necessary—whether one aims to put all he has into life or to get all he can out of life."

When Christian young people choose their life work, if they do it on the terms offered by this speaker, they have only one possible choice. What do you think it is?

But this one possible choice is a hard one to follow sometimes when the world offers enticing prizes to those who will strive for them. Here is one of the places where prayer is especially important to a junior high boy or girl who is trying to make up his or her mind what life work to follow.

How does prayer help? Perhaps one of the best ways to explain is to retell a famous story told by Nathaniel Hawthorne, who wrote in the same period as Whittier, author of our theme hymn. The story tells of a boy in a mountain village where there was an "old man of the mountain," that is, a rock formation that looked like the face of a noble, fine man. There was a legend that some day one of the village boys would grow up to resemble the great stone face on the mountainside.

The "face" so fascinated the village boy that he spent many an hour gazing at it and dreaming of the time when the right man would return to the village to let the people verify his resemblance to the Great Stone Face.

The years passed. Many of the men native to the village, who had gained great renown in the world beyond the mountains came back, expecting to be proclaimed the counterpart of the Great Stone Face—but while some people always thought they saw a resemblance, never was every one convinced.

Meanwhile the boy who had spent so much time gazing at the face grew up to be a much beloved citizen to whom the people continually turned for help and advice. He still spent many hours looking off in the distance toward the Great Stone Face, until one day someone, noticing him, shouted, "Why, you are the one who looks like the face on the mountainside!" And all the people gathered around and agreed that the legend had been fulfilled.

Does this story help you to see how to find strength and help for making the right choice of a lifework, and carrying out that choice? By steadily seeking God's companionship in prayer you can grow in your small humble way to resemble the God who is majestic and serene and all-wise on the mountaintop of eternal wisdom.

Perhaps the following poem will help to make this clear for us:

READING:

Meseems it renders God great joy to see
Hands stirring after His creatively
Yea, that He even left a part undone
That we might finish that by Him begun. . .
If this be true, that He of us hath need,
Oh, then are we the sons of God indeed.
—Author unknown

PRAYER HYMN: "Dear Lord and Father of Mankind"

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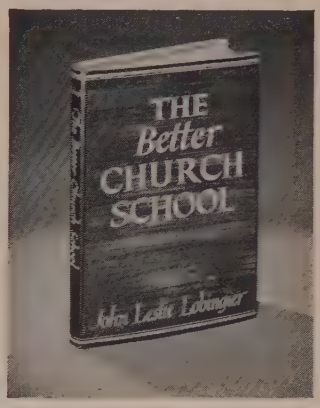
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THEME FOR MARCH: *Young People Look at Their World Community*

To the Leader:

The world in which we live is vast and complex. It is full of many different nationalities and ideologies. Yet because of transportation and communication, we have developed a closeness and interdependency that makes appropriate the well known phrase, "One World." Young people must be challenged, in the finest Christian sense, to become an integral part of the world and to feel their responsibility for an ever widening circle of humanity. As Americans—citizens of the wealthiest, strongest nation on the globe—and still more as Christians—members of the faith which they believe is the great answer to the world's spiritual need—young people must become sensitive to a world wide need, and their involvement in it.

1. Look at One World, Under God

WORSHIP CENTER: Secure a United Nations flag and a Christian flag. Place these in standards on each side of a lighted globe. In front of the globe place an open Bible.

PRELUDE: "In Christ There Is no East or West"

CALL TO WORSHIP:

Teach us, O God, that thou art one God over all the earth,
And let our light so shine before men
That they may see our good works and thus glorify thee, father of us all.

HYMN: "In Christ There Is no East or West"

SCRIPTURE INTERPRETATION: "Jonah's Message Today"

The little book of Jonah in our Old Testament is well known to most young people because of the incident of Jonah and the whale. Too often this incident has obscured the great message of the story, namely that God's love extends beyond his chosen people. When God called Jonah to take an interest in a heathen city, he at first refused, just as many Christian young people refuse today to concern themselves with the needs of the world.

God made it very clear to the Prophet Jonah that it was not sufficient for a man to love and serve his God within the narrow bounds of his own nation and his own particular group. God had called the Hebrews, his chosen people, in order that through them every people might come to know him. To think only of themselves as being objects of God's love was as much a rejection of him as was immorality or the worshipping of false gods. Not only must the Jews not worship the gods of the foreigners but the foreigners themselves must be told of God's mercy and must be won to the only true God.

The message of this book in the Old Testament comes to modern young people with a strong significance. As citizens of the strongest nation in the world and as believers in the religion of Christ, our responsibility, like Jonah's of old, is to care about other peoples in our world and to share with them our riches, materially and spiritually. Let us pledge ourselves to this great God-given task.

Outside Scott Hall, where so many activities of the Evanston World Council of Churches Assembly centered last summer, two small Negro children stood weeping. They were first discovered by a "gaitered" Anglican and then in rapid succession by an Indian woman in a lovely sari, a red robed Mar Thoma prelate and many others of the colorful group who gathered on Evanston streets. In almost no time at all those two small children were being comforted in eight different languages. Is this not a graphic parable for the Christian young people of America as they assume their responsibility for carrying Christ's message of hope to people who are frightened and in terrible need?

RESPONSIVE SERVICE:

THE SPIRIT OF BROTHERHOOD[1]

Leader: The law of God is one as God is one; but we only discover it article by article, line by line.

Group: We can only rise to God through the souls of our fellow men.

Leader: God is in you without doubt; but God is likewise in all men who people this earth.

Group: God is in the life of all generations which were, which are and which are to be.

Leader: God has given you the general opinion of your fellow men and your own conscience to be to you two wings with which to soar to him.

Group: God asks not what have you done for your soul? but what have you done for the brother souls I gave you?

Leader: Wherever a man suffers through the oppression of error, of injustice, or tyranny, there is your brother.

Group: Why speak of brotherhood and yet allow our brothers every day to be trampled, degraded, despised?

Leader: If error rules your brothers in some other corner of this earth and you do not desire and endeavor as far as lies in your power to overthrow it, you are false to your duty.

Group: A solemn mission is ours: to prove that we are all sons of God and brothers in him.

JOSEPH MAZZINI

CLOSING HYMN: "My Country Is the World" (Use the familiar tune for "My Country Tis of Thee")

My country is the world;
My flag with stars impearled,
Fills all the skies.
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
My heart would prize.
Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design.
My heart within me thrills,
For all uplifted hills,
And for all streams and rills;
The world is mine.

And all men are my kin,
Since every man has been,
Blood of my blood.
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood.

Anonymous

2. Look at the World's Material Needs

WORSHIP CENTER: A colorful poster from a Church World Service Center or a large picture of "The Healer" by Harold Copping, if available, may be used as the focus center flanked by tall white candles.

PRELUDE: "O Master, Let Me Walk With Thee"

CALL TO WORSHIP: Psalm 95:6

INVOCATION:

Make us aware, O God, of the suffering and need in the world today.
Keep from our lips Cain's question, "Am I my brother's keeper?"
Teach us, as brothers in Christ that we are trustees of the common good
And consecrate this service and each of us to thy service. Amen.

HYMN: "O Brother Man, Fold to Thy Heart"

STATEMENT OF NEED:

(The leader may introduce it by saying that this statment of need has been especially prepared by Church World Service for Christian young people. It may be read by the leader or selected young person, or it may be used as the basis for a statement using the facts included in it. As a part of his preparation for this statement the leader should investigate the avenues through which relief materials for Church World Service are secured and handled in his local community and ways in which youth can help in this service.)

THE WORLD'S MATERIAL NEEDS

Someone has given the statistics that America, with only 6% of the world's inhabitable space and but 7% of its population, has 37% of this world's goods, and more than 50% of its capital goods.

Compare this picture with the rest of our world community. In Korea, thousands are living in huts and caves. There are 300,000 widows, perhaps 600,000 children and 150,000 orphans. From 2,000,000 to 3,000,000 people depend on food contributed by churches, voluntary agencies and the United Nations.

In the Near East, 900,000 live in camps —dependent for clothing, food and shelter. The refugee problem cannot be solved by gifts of clothing and food, alone. Ways must be found to enable them to become self-supporting. Meanwhile they must be sustained.

Since refugees from the East Zone of Germany started to stream forward, 2,000,000 have entered the West Zone. Up to 1952, many were absorbed in a rapidly recovering economy, but now almost all fields of employment have reached the saturation point. They need material assistance to supplement a small social welfare grant.

*Executive Secretary, Department of Christian Education and Evangelism, Philadelphia Council of Churches.

[1]Found in *The Old Testament and the Fine Arts* by Cynthia Pearl Maus. Used by permission.

This is but a small glimpse of the world's great need.

The picture varies and yet is the same—millions in want depending on us. Christian youth can help meet this challenge through the united appeal for relief and reconstruction, "One Great Hour of Sharing" on Sunday, March 20th.

R. Norris Wilson

Guided Meditation:

Leader: Let us ask God to widen our interest and concern for the needs of refugees and others who are cold and hungry in many parts of the world.

Meditation

Leader: Let us ask God to open our eyes to our Christian responsibility to do our share in meeting this need.

Meditation

Leader: Let us ask God to give us the determination to find and take time to tell others about this great need and to do our part in meeting it.

Meditation

Closing Hymn: "We Thank Thee, Lord, Thy Paths of Service Lead"

3. Look at the World's Intellectual Needs

Worship Center: As a center of focus use a large white poster inscribed in bold black lettering, "The Truth Shall Make You Free." Beneath this sign place an open Bible with one tall white candle behind the Bible.

Prelude: "O Zion, Haste"

Call to Worship:

The Lord hath done great things for us:
Whereof we are glad.
O help us to do great things for others,
In the name of the Lord,
For he is good.

Hymn: "O Master, Let Me Walk with Thee"

Leader:

Abundant Life Through Literacy

Over 55% of the world's population cannot read. With the peace of the world depending upon mutual understanding, the problem of literacy becomes a major challenge. The thoughts of the future must be global in scope and people must know how to read and interpret for themselves if they are not to be a prey of those who would exploit them.

While the Bible is now printed in over a thousand languages and dialects it is still a closed book to the millions who are unable to read it.

Most people who cannot read know only their immediate surroundings. Because of their enforced ignorance, prejudice and superstition they tend to close their minds to progress. Many are in debt to unscrupulous leaders who rob and enslave them and give them little or no place in the government. Let us listen this morning to two short reports on conditions brought about by illiteracy and a third report on what one man is doing about it.

Reports on Literacy:

(Select three young people. Place the following materials in their hands and ask them to read or give in their own words.)

Report One:

In Latin America millions are totally illiterate and other millions are semi-illiterates. With the small numbers of doctors and teachers available, serious diseases based upon bad sanitary conditions, inadequate diet, insufficient housing, and immorality can be met in part by local initiative if the people can be taught to read the many helpful books and pamphlets ready for their use.

Report Two:

In India a father borrowed 100 rupees for his daughter's dowry. He signed (by thumb print) a note saying that he owed 200 rupees and that on this amount he would pay interest at 60%. To date he has sold two bullocks from his farm (the very means of his livelihood) and one of his daughters into slavery to pay that interest. He still owes the principal!

Report Three:

Since 1930 one man has accomplished much in his campaign for World Literacy. His name is Frank Laubach. He has labored on four continents with peoples speaking over 200 languages and dialects. By his method, illiterate people in all parts of the world can learn to read and write their native languages in the short period of six or more lessons of a few hours each. He has developed picture charts with which he has demonstrated that any person of average intelligence can learn to read his native dialect. Several years ago an article about Laubach's work in the *New York Times* said, "Good books, widely read, will do more eventually for the establishment of a decent world than many of the gadgets now thought of as synonyms of civilization." The first material which Laubach offers for reading is a passage from the New Testament. Christians are growing more and more aware of this great program and through their offerings are sharing in its promotion throughout the world.

Prayer:

O God, thou who art the light of the world, have compassion on those millions who sit in the darkness of illiteracy. Widen our sympathies and interests in those who are willing to learn.

We thank thee for all who have given their lives, as missionaries, to the peoples of the world. Be near them in times of hardship and discouragement and grant them the faith and the strength to attempt great things in thy name. Help us to support them by our prayers and with our contributions. In Jesus' name we we pray. Amen.

Closing Hymn: "Rise Up, O Men of God" (First two stanzas)

4. Look at the World's Spiritual Needs

Worship Center: A copy of the picture, "If Thou Hadst Known," by William Longstaff or "The Healer," by Harold Copping,[2] would be appropriate as a focus center flanked by tall white candles.

Prelude: "In Christ There Is No East or West"

Call to Worship: Psalm 24:1; 8:1

Hymn: "O Zion, Haste"

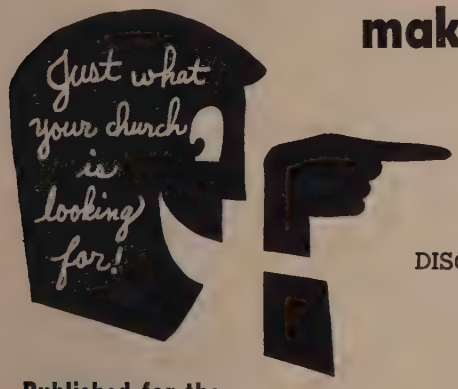
Responsive Reading: Psalm 67

Leader:

Evangelism for the World

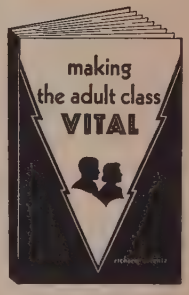
Our theme this morning centers around evangelism. Few words in the church's vocabulary are more familiar. Yet, few

[2]Both pictures are shown in Maus' *Christ and the Fine Arts.* Since the originals are in England larger prints may not be easily available in this country.



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words are more misunderstood and less acted upon by young people. The word, evangelism, refers to the good news that God in Christ visited this world to transform it. The mission of the church is to proclaim this good news in word and deed to the whole world.

Since 1800 the evangelistic mission has grown by leaps and bounds. Time and again during World War II our soldiers in far off corners of the earth stumbled upon people who had been Christianized by our missionaries. Modern missions now includes preaching, teaching, healing, agriculture and social reform.

The Christian attitude is to appreciate that people of other faiths are also seeking God, and to help them in their search by giving them Jesus, the greatest interpreter of God. The method of evangelism and the response differs but the spirit is the same. Let us listen this morning to two brief reports from India and Japan.

First Report:[3] (Read by a selected young person in the department).

I bring a message from a missionary in India. "Of one thing we can be certain, and that is that if any part of our work is to survive, it must be the church. We know what is happening in China, and should not be blind to the signs of the times as they are revealed to us. However, we should not be discouraged by these things, but rather be challenged by them. Christianity is not a religion of prosperity-preachers, but a way of life. It matters not what may happen to us as individuals, or to our organizations, or to the expression of the Christian religion as we have been accustomed to see it. What matters is that the Body of Christ should grow and should reach out to every part of India until it becomes his servant to such an extent that the way of his life might be opened to all people of this land."

Second Report:[3] (Read by another selected young person)

A missionary leader writes from Japan: "There is an endless line of opportunities in this country. You can't believe how far the door is open here today to receive the gospel. There is a widespread hunger for understanding of Christianity as a whole nation seeks a new faith. Most groups focus on New Testament study; a few come to study the relationship of Christianity to democracy. Pray for more workers to meet needs here that the epitaph of this period of challenge may not be 'too little, too late.'"

Leader:

Years ago a boy listened to a missionary's story of the need of peoples to hear of God's love. When the offering was received, in place of money he placed on the plate a slip of paper on which was written the one word, "Myself." He did not know just how he could be used or what he could do but he gave notice of an intention. Many years later he became a foreign missionary. As we join in our closing prayers, let us, each one, ask ourselves how we can become aware of the world's spiritual needs and how we can begin now to do something about them.

PRAYER

CLOSING HYMN: "Fling Out the Banner!"

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[3]Adapted from information contained in *Christian, Do You See,* prepared and published by the Board of Christian Education of the Evangelical and Reformed Church. Used by permission.

With the New Books

Christian Faith and Higher Education

By Nels F. S. Ferre. New York, Harper & Bros., 1954. 251 p. $3.

When Dr. Ferre, professor in Vanderbilt University and internationally known theologian, spoke at the directors' section in Cincinnati during the National Council Division of Education meetings in 1954, it was universally felt among the directors that here was a man who, though technically a theologian, also was thoroughly at home in education.

Here is the fruit of Dr. Ferre's thought on the relationship between faith and education. It is a work of real significance. In his first three chapters he sets forth exploratory definitions of education, religion, and Christianity, each a brilliant exposition. He puts the three "definitions" together in the remainder of the book.

"Education is ideally lifted by the Christian faith into an absolute perspective wherein truth becomes high and holy and the student of infinite importance, but teacher and student are both lifted beyond themselves. The eternal truth gives significance to the immediate subject: God's will gives meaning to the life that teaches and the life that studies." That is the kind of thinking that has been desperately needed in our time, when too often we have disjointedly discussed teaching and learning and religion as if they were not deeply and inseparably related in some such manner as Dr. Ferre describes.

There is an intriguing chapter in which the author discusses God as Educator. How can this appelation be ascribed to God? His treatment is highly imaginative and pregnant with insight. God teaches the many through the few. God is both permissive and punitive. "Education is mostly a matter of being fed by God, and letting the community feed the individual."

KENDIG BRUBAKER CULLY

How To Be a Modern Leader

By Lawrence K. Frank, New York. Association Press, 1954, 62 p. $1.00.

"Empathy," or the ability of the leader to "feel with" the group, is a good way to preface this review. The reader will find herein, treated well, the basic traits of leaders, the need for communication, common problems of the group, an analysis of the group in action, and the personal development of the leader.

The author leads into a deep understanding and knowledge of the group. Are the individuals related and do they produce effectively? This is a key question. As is stated in the book itself, the leadership is concerned with integrating individuals so that they feel they are primary members of the group with loyalty to both the leader and the group itself.

By varying ways the leader's task is seen to invoke "evoking" (from Latin *e voco*—to call out) from people their full active participation in light of their own personal hopes, expectations and aspirations. The leader, in and through his continuing role as such, must assume, create and maintain a circular, reciprocal process of shared leadership.

ROBERT D. NICHOLSON

The Life and Teachings of Jesus

By Charles M. Laymon. Nashville, Abingdon Press, 1955. 336 p. $3.00.

The rare skill with which this author has presented the materials dealing with the various phases of Jesus' life and ministry is most commendable. He has wisely "not urged a particular conclusion" in facing up to critical problems which are many and inevitable. Rather, he has endeavored to lead the student into a sympathetic understanding of these by giving consideration to differing points of view. Successive chapters give a comprehensive view of the unfolding character of Jesus' teachings and he shows clearly how "his emphasis upon love" first attracted the multitudes, then aroused the suspicion of the authorities, finally resulting in his death. The chapter on "The Resurrection" is very well done.

While the book is designed for college use, this reviewer would heartily commend it to adult Bible classes and the general reader as well. Part I deals with "The Background" and Part II "The Life and Teachings."

STILES LESSLY

Work and Vocation

John Oliver Nelson, Ed. New York, Harper & Brothers, 1954. 224 p. $2.75.

The life of man must be dealt with as a unified entity, rather than being divided into precise unrelated segments. Down through the centuries leaders in the Christian Church have earnestly sought to help believers to integrate a meaningful faith into their vocations. Paul, working as a tent-maker, sought to show by example that one's religion should not be separated from one's work.

John Oliver Nelson, Editor of *Work and Vocation,* brings together in one realistic book a thorough discussion and an analysis of the problems and a few possible solutions connected with this challenging theme.

This book contains the condensed thoughts of seventeen church leaders and scholars, aided by authorities in labor, industry and personnel management. Their findings were brought together and edited by five of their members in a symposia of five chapters and an introduction. This work was primarily intended to aid thought and discussion prior to, and following, the meeting of the Study Commission of the World Council of Churches at the 1954 Evanston Assembly.

Paul S. Minear states that the biblical interpretation of "vocation" is two-fold. In its narrow sense "vocation" refers to a "special mission on which God sends a person." On the other hand in its wider, and most frequently found, context "vocation" refers to the "total inclusive purpose of a man's life, the destiny for which and to which he is summoned." In either case God's purposes remain the pivotal fact. The "vocational guidance" of the Bible seeks to direct man, through faith and service, toward the fulfillment of God's purposes rather than becoming involved in categorical descriptions of what occupations are proper for a member of the Church of Christ.

Robert L. Calhoun then traces, in his usual meticulous style, the history of the Christian Church's handling of problems of "work and vocation" from the Apostolic age through the monastic period up to the Reformation era.

Robert S. Michaelsen describes the growth of depersonalizing and secularizing of work and its threat to the spiritual welfare of the employee from the time of Colonial development to our present day. He shows how man has become, in many instances, little more than an extension of a machine performing a limited number of muscular motions. The problem of work as contrasted with, as well as being the antiphonal of, worship is then restated by Robert L. Calhoun. He holds that work is potentially the vehicle through which man can respond to the love of God as shown in Christ.

"A Christian Strategy" is sketched by Robert S. Bilheimer, who first reviews the methods already used by the church. Then under the guise of answering the problem he outlines in broad vague terms three conditions which he feels are essential to make work take on Christian significance. But few, if any, practical techniques are given by which this great task might be accomplished.

For such an involved and tangible problem this book remains entirely too much in the realm of the theoretical. It merely "rethrashes the old straw" without gleaning any new thoughts. Although it has brought together under one cover many aspects of an important problem it does little to aid the minister in a local parish in interpreting the Gospel of Christ to his working congregation.

ROBERT CHARLES ELLSON

We Grew Up in America

Alice I. Hazeltine, Compiler. Nashville, Abingdon Press, 1954. 240 p. $2.95.

From twenty-five full-length autobiographies, Miss Hazeltine has selected chapters, or parts of chapters, which give an insight into the childhood of well-known Americans and how this childhood influenced the adult profession.

These men and women of differing social and economic backgrounds are all of the twentieth century, in a variety of vocations, and from all sections of the country.

The book is compiled with young people in mind but should be equally interesting to older people, and all should be stimulated to read the complete books.

FRANCES CARNES

Our Christian Symbols

by Friedrich Rest

"No volume that I know of approaches this for fairness, clarity, and comprehensiveness—certainly not in this price range; and few more expensive volumes can boast such splendid illustrations and be put to such practical use in a parish."—***Book News Letter,*** Augsburg. $2.50

An Adventure With People

by Ferris E. Reynolds

"In a very practical manner the author discusses such matters as the task of teaching, using questions and illustrations in teaching, preparing the lesson and using a lesson plan. The Christian teacher of young people or adults will find here helpful suggestions that will enrich his teaching." — ***Review and Expositor.*** $1.50

This Old Leather Satchel

by Theophilus Eisen

"Without stressing tiresome details, the author has given us the distilled essence of the life of a consecrated minister of Christ. The charm of the story lies in its artlessness. There are clear and pointed anecdotes and always the sparkle of delightful humor. This is good literature for the home and the family circle." — ***The Messenger.*** $1.60

Epistle to White Christians

by Fred D. Wentzel

"This book is of a very high order and so original in form as to arrest and hold attention. It embodies the kind of teaching which seems to me tremendously important in our kind of world." — ***Henry Smith Leiper.*** $1.50

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Christian Values and Economic Life

By John C. Bennett, Howard R. Bowen, William A. Brown, Jr., and G. Bromley Oxman. New York, Harper & Bros., 1954. 272 p. $2.50.

This book is both reassuring and profoundly disquieting. Which, I suppose, is by way of saying it is several books within a single cover. It comes late (Volume V) and tries to summarize its predecessors in that remarkable series of studies on the ethics and economics of society that began under the aegis of the Federal Council of Churches and continues under the National Council of Churches. In a sense, then, it goes beyond the trinitarian formula, being four in one since four distinguished and like-minded authors of great competence have written it. While it is rough going for the most part, it is rich in insight, illustrations and recommendations for thought and action.

The reassurance of the book stems from several facts.

To begin with, the fact of the book itself is encouraging. It shows the Church in the market place of life. Conceived and written by churchmen, it couples the insights of Christian ethics with the problems men face in social and economic areas.

A second source of assurance is Bishop G. Bromley Oxnam's splendid survey of the steps by which the churches of the United States have moved from a care-little and do-less attitude toward social and economic issues to the present position of alert, progressive concern for them. Bishop Oxnam calls for the church to fight the battles that lie ahead rather than to recapitulate the victories of the recent past. He is a persuasive writer as he documents the claim that capitalism today is a far different thing from what it was fifty years ago. Almost too persuasive, I must confess. He made me forget for a moment the roar of the predatory tribe that still prowls in the Loop of Chicago. They would turn the clock back fifty years any time they could get their hands on it.

A third source of reassurance is the skill, realism and insight with which these churchmen write about intricate social and economic problems. The series, of which this book is one volume, gives the lie to one who says that the Church is unequipped to face such problems.

But the final result of the book is that of deep disturbance. We are never going to bring the full power of the Christian ethic to bear on any problem—personal or social, emotional or economic—unless we take the claim of love more seriously than this book does. Love is not ignored in these pages, to be sure; it is frequently mentioned and discussed—but it is not taken with sufficient seriousness as an ethically relevant claim.

Professor Howard R. Bowen, for example, opens his discussion of the goals of economic life with a section on "Christian Love." This, I thought as I came to it, is it! But what does Professor Bowen do with this greatest of all themes? He devotes nearly two pages to a eulogy of love, then brushes it aside in one paragraph which begins with the standard formula for by-passing the realism of the concept. "But, in this imperfect world, we cannot rely solely on love. . . " Why not, I'd like to know? Who is the witness? Or who, having tried it, has protested betrayal by the God of the very realistic, involved, complicated universe of which Professor Bowen writes?

Christian love, as portrayed in this book, is more like the beautiful "Queen" who presides over the Rose Bowl festivities than the actual power that creates, sustains, and redeems the world. Until we see love as the most fundamental, the most creative, and the only ultimate power in the universe, and believe utterly that in Jesus Christ we have our clearest revelation of what it means for mankind, we are going to be playing with words when we talk about Christian ethics.

A second source of disturbance grows out of the sheer excellence of the longest and most novel section of the book, "Some International Implications of Christian Economic Ethics," by William Adams Brown, Jr. The eighty-three pages devoted to this constitute the best introduction I know of to the basic ethical problem of foreign policy in our world. Here is the problem: Is it possible for a government whose constitutional duty is to protect the interests of one nation to be equally concerned about the interests of all other nations? History's answer is "No" and can be reversed only if the nation can be shown that its self-interest is so inseparably related to that of others that all must be served evenly. Yet it is the most difficult thing imaginable to move the thought and practice of a nation away from centuries of immersion in self-interest to the universal concern required by these times. One glance at Dr. Brown's contribution makes it clear that amateurs need not apply for the tasks of diplomacy.

One of the unsettled—even undiscussed—problems posed by Mr. Brown's contribution is the proper relationship between power and responsibility. He assumes that the power of the United States makes us willy-nilly responsible for the leadership of what he calls the free world. He must know that few claims are more aggravating to the weaker nations. No one has yet been able to establish any *moral* or *spiritual* connection between power as such and the responsibility to tell others how to live. A big nation has no more rights than a small one, nor a powerful one than a weak one. Neither has a big or powerful nation any more responsibility for the leadership of a group of nations than a small or weak one.

To reason thus is not a plea for irresponsibility; it is a plea for a more Christian approach to the problem of the right and responsibilities of men and nations alike. I think a vigorous re-examination of the relationship between American power and the claim to world leadership from the perspective of Christian faith is long overdue.

Dr. John Bennett, with characteristic clarity, sees the problem and comes close to attempting it in the concluding sec-

tion of the book, but even he uses Professor Bowen's "brush-off" of love as a primary reality. Saying that "The fact of power is one of the primary realities to be accepted by the Church and by those who seek to interpret Christian ethics," he then agrees (1) that Christian love can be fully embodied only in voluntary relationships and (2) that "the citizen has responsibility to do his best in all relationships." But love, too, is a primary reality—is, in fact, *the* primary reality—with which the church and Christian ethics should be concerned. Love, therefore, is the basic attitude, commitment and responsibility of the Christian in all relationships whether voluntary or otherwise. Dr. Bennett advances a formula for the control of power which makes sense. Power, he says, must be kept within "the framework of law" designed to regulate all groups in the public interest. Then, with that candor that always disarms his critics, he admits that, "There is nothing in the structure I am describing that is distinctively Christian; but it is in harmony with Christian teaching about human nature. . . it provides an opportunity for Christian action, for action inspired by love and undertaken for the general welfare." The conclusion—a non-Christian one—follows, "In this context we always have the responsibility to try to discover where justice lies in the conflict between interests." This simply is not enough for an ethic that roots in and purports to give expression to the belief that God is Love.

This book and its companion volumes deserve the most careful kind of reading and study by ministers and laymen alike. They "break new seas" and we are profoundly in their debt even when we think they are headed for shallow waters. As far as that goes, anyone who takes the helm of any ship these days is certain to find himself in shallow waters sooner or later!

HAROLD A. BOSLEY

The Christian World Mission in Our Day

By Kenneth Scott Latourette. New York, Harper & Bros., 1954. 192 p. $2.50.

This is a boiled-down version of much encyclopedic detail regarding the outlook for the missionary movement in the days to come. It is quite general in dealing with trends, but it does not miss being interesting. The world-picture is not an encouraging one for missions, but the author gets all the optimism he can out of it. As a scholar, he gives the impression of dealing fairly with the facts, yet he manages to leave the reader feeling good about history.

There is "urgency" in a life-and-death situation, and "judgment" on past mistakes—but no new reasons for hope, and no fresh techniques for progress are submitted. There is a loss of faith in missions in the church. At the same time governmental agencies have stolen the secular betterment programs from the church. If it is true that "more Christians are committed to missions," what of the shallowness of this commitment? Are Christians not now in a hold-the-line position, if not on retreat? Arnold Toynbee believes the West has lost the spiritual initiative, though not the technological lead. Is not this a reflection of the weakness of missions?

For a generation of American churches which has little ardor for missions, and that on a "good works" basis, the "beckoning challenge of the impossible" with God—in history, or beyond—is not very convincing!

ALLEN KEEDY

The Lord's Horseman

By Umphrey Lee. Nashville, Abingdon Press, 1954. 220 p. $2.75.

Every good Methodist—and every ecumenically-minded Protestant—should become acquainted with John Wesley. He was a terrific figure: He sparked a religious revival in 18th century England. Out of this came a warm-hearted sect for the lower class, which was quite ignored by the ecclesiastical top-brass of the day. Also, there later came various humanitarian movements which saved the century from violent revolution. Though an academic Oxonian, with a respectable background, he went to the plain people, stump-speaking in markets and fields. He was simple and direct. For all his learn-

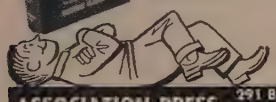
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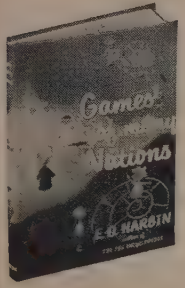
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ing, he was intensely practical, and left his inspiring mark on thousands, if not millions, of common folk.

The author is dealing with a titan, and he has bounded him on all sides. He has scanned the journals and diaries. His research appears excellent. Within a small compass, he gives us the bare outline of a great religious figure. He is properly called "The Lord's Horseman," for Wesley was never immobile, always charging about—from preaching-post to preaching-post, some 5,000 miles a year—and from one interest to another (such as medicine, linguistics, utopias and prayers). Under the author's pen, this many-splendored man comes alive.

But not much more than that! The author doesn't get Wesley into too vivid a focus. The camera moved—or the English fog was up. A biography on Wesley ought to be less dull, more exciting. "Aldersgate"—the conversion experience —seems to bore the author. And the analysis of Wesley's motivation leaves many questions unanswered: Why did the rationalist turn revivalist? Why did the intellectual become a tramp? Why did the holy snob find himself a class-less hobnob? All this brilliantly happened, but we don't get the feel of its motivation.

Still, Wesley gets through to the reader, despite the author! If his greatness is beyond words, his humanness is not. He was arbitrary, puritanical and egotistical. In his relations with women, his halo slipped a bit—he was "the world's worst husband." He was a tory and against the American colonists. He was a believer in witchcraft, yet experimented with electricity; a saver of souls, yet a practical physician prescribing 5000 potions for all manner of ailments to which the flesh is heir! He believed in direct evidence for God's will, yet subjected his convictions to the consensus of a group-ministry.

Here was a man on fire to redeem men —and the intensity of his purpose will burn forever in the chronicles of Christendom. There was so much to him it's a wonder the bag of flesh didn't crack fore and aft. God must have held him together for a mighty work, and sustained his efforts for almost a century of spiritual influence.

ALLEN KEEDY

Interpreting the Bible to Youth

By J. T. Carlyon. Nashville, Abingdon Press, 1954. 155 p. $1.00.

Lifting up basic truths which underlie the Scriptures, the author presents them in the form of suggested questions, problem-solution situations, and other practical ways which will assist the teacher in making these truths *real* for his pupils. Numerous ways are suggested herein by which the life and work of biblical times may be made to "come alive."

The present scene, with the need for "biblically oriented" Christian youth and the demand to raise the importance and educational standards in teaching, is recognized. A plea is made that the teacher realize the youth he teaches are *persons*. In his relationship with them taking into account their total life's needs and background of Christian experience is of prime importance.

The parent, teacher, or counselor of youth reading this book will find help in the "graded approach" of presenting the Holy Bible and portions thereof to the various youth age-groups. This will be of value not only in the formal study but also in the personal devotional life of the individual.

ROBERT D. NICHOLSON

The Catholicity of Protestantism

Edited by R. Newton Flew and Rupert E. Davies. Philadelphia, Muhlenberg Press, 1954. 159 p. $1.75.

The Catholicity of Protestantism should be read in connection with a book entitled simply *Catholicity*. Some years ago the Archbishop of Canterbury invited a group of theologians representing the "Catholic" school within the Anglican Church to set forth their answers to certain questions about the Christian faith and the Church. *Catholicity* is the statement of their position.

Four years later a similar request was made of a group of Free Church theologians to set forth the Protestant concept. *The Catholicity of Protestantism* is the result of the work of thirteen theologians. Although printed originally in England in 1950, this is its first publication in the United States. Appreciation must be expressed to the Muhlenberg Press for its publication of these significant essays.

It is unfortunate that this group of theologians could not have made their statement without first having read *Catholicity*. Its character as a statement of theology upon which most Protestants are united would be considerably enhanced. As it is, it is a brilliant statement of Protestant faith, although quite polemical in attitude.

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ALVA I. COX, JR.

Minorities and the American Promise

By Stewart G. and Mildred W. Cole. New York, Harper & Brothers, 1954. 319 p. $4.50.

In this book Dr. and Mrs. Cole deal with the complex problems arising from the relationships of 160 million people representing many racial, religious, regional, nationality and socioeconomic backgrounds. They answer such questions as: What do we mean by the "Melting Pot?" Can people really be assimilated? Can the American dream of wholesome intergroup relations become a reality?

The authors point out that the American desperately needs an undergirding of faith and friendliness to meet unitedly the common dangers facing this country. Is it not axiomatic that the American people should make their behavior approximate the standards set for themselves in the democratic creed?

This book analyzes the challenge of intergroup relations and suggests approaches to the development of better understanding and happy coexistence.

The section on Intergroup Services of the Department of Racial and Cultural Relations of the National Council has completed a resource guide for a third series leadership course on intergroup relations. *Minorities and the American Promise* would serve as an excellent textbook for a part of this course. Because the book deals with the basic problems in intergroup relations and offers some techniques with which to experiment in facing them, it stands as fine resource. Though the book is handling an emotionally charged subject it does so with objectivity and conviction. Though the subject matter is often technical the writers express it simply and clearly.

The book deserves a wider reading public than just those who have a special interest in the field. It recommends itself to church school teachers, lay leaders, and ministers.

WILLIAM H. VASTINE

Personalities Around Paul

By Holmes Rolston. Richmond, John Knox Press, 1954. 206 p. $2.50.

While this book is titled, *Personalities around Paul,* it is really a book about Paul. He is seen through his influence on thirty-six first-century personalities, both friendly and antagonistic to him. Paul becomes known through the company he keeps and the enemies he makes.

This is an excellent book for use in private devotions. Each chapter, dealing with a separate individual, is accompanied by scriptural references. It is acceptable as supplementary reading for a course in Christian biography at the junior or senior high school level.

The author does not refer to such established New Testament scholars as Moffatt and Goodspeed, but generally authorities of earlier years. Pauline authorship of the Pastoral epistles is accepted and some characterizations are built on this premise, thus limiting the book's use as a reference or resource book. Perhaps if the material in the appendix had taken the form of an introduction, this reviewer might have been aware of the author's attitude and not so puzzled by his ignoring current scholarship and research in New Testament problems.

The style is homoletic, and any one of its chapters could be expanded into an excellent sermon.

LOIS V. MCCLURE

The Unity of the Bible

By H. H. Rowley. London, The Carey Kingsgate Press Limited, 1953. 201 p.

Considerable attention has been paid by biblical scholars in recent years to the study of the unity of the Bible. H. H. Rowley in this book adds another phase to that study. His first chapter, "Unity in Diversity," sets the tone for his approach; for he does not minimize the unequal factors of man's spiritual experiences as related in the Bible, while he seeks points of unity. In his words, "unity does not mean uniformity."

It is for those elements which bind together the various stages of the development of the Scriptures that Rowley is seeking. In the second chapter, "The Law and the Prophets," for instance, he defends the thesis that the legal and prophetic aspects of the Old Testament are not mutually exclusive of each other.

In his chapter, "God and Man," he recognizes the emergent elements of theology and man's character but stresses those elements which remain unchanged throughout biblical history.

In the next two chapters Rowley turns to the analysis of the points of unity between the Old Testament and the New. He concludes the book with an application of the basic principles of unity to the examination of the sacraments of Baptism and the Lord's Supper.

Rowley's closing words summarize the positive emphases which lend unity to the Scriptures: "Everywhere it is man's response to the achieved work of God, his yielding to the constraint of grace, his fellowship with God and obedience to Him, his reflection of the Spirit of God in every aspect of his life, and the lifting of his life into the purpose of God." Such emphases might well provide unifying forces between conservative and liberal extremes of Christian education.

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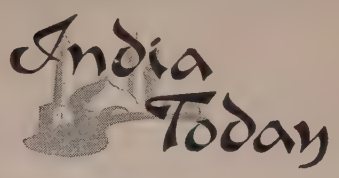
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(Continued from page 5)

ticular need. We have learned, too, that we must reach him through genuine friendship. Nothing will take the place of personal, sustained interest—a loving concern which goes far beyond merely trying to build up the attendance of a class or the rolls of the church.

If people are to be reached with the Gospel, they must be brought into the atmosphere of a warm, invigorating church fellowship. The most potent human force for opening the lives of people to the influence of the Holy Spirit is Christian fellowship. A person must feel himself wanted and needed in the group. He must readily feel at home and secure.

We have learned that a community approach is frequently necessary, and is far more effective than any program of outreach by any one church. Individual churches never fully succeed by going it alone. A host of people will remain unreached until the churches make a united and comprehensive approach to the whole community.

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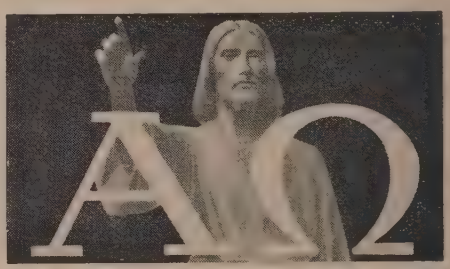
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What's Happening?





Delegates and visitors to the Third General Assembly of the National Council of Churches at Boston, Massachusetts, November 28 to December 3, 1954, gather in Symphony Hall for the opening mass meeting. Banners representing member denominations were carried in procession to the rostrum. The program included addresses by Bishop William C. Martin, president, and the Rev. George MacLeod, founder and leader of the Iona Community, Scotland, and music by the Harvard University Glee Club.

The Third General Assembly

CHICAGO, Ill. — The Rev. Eugene Carson Blake, Stated Clerk of the Presbyterian Church, U.S.A., was elected president of the National Council of Churches at the General Assembly in Boston, November 28 to December 3, 1954. He will serve for three years.

Dr. Blake has long been active in the cooperative work of the churches and a strong supporter of the ecumenical movement. For ten years he was pastor of the Pasadena, California Presbyterian Church, one of the strongest in his denomination, with a membership of over 4,000.

Dr. Blake is perhaps most widely known as the master of ceremonies of the TV show, "Frontiers of Faith" televised each Sunday at 1:30 (E.S.T.) over 95 stations of the NBC network. It is co-produced by the NBC and the National Council of Churches.

The General Assembly voted to receive the action of the General Board to locate the headquarters of the National Council in New York City. No decision as to the exact location within the city has been made as this issue goes to press.

The Division of Christian Education reelected the Rev. Paul Calvin Payne as its chairman. Dr. Payne is General Secretary of the Presbyterian, U.S.A., Board of Christian Education.

The General Assembly voted to meet triennially rather than biennially as in the past, with its next meeting in 1957 in St. Louis, Missouri.

Circulation Manager Resigns

Miss Marjorie Tolman, whose name as Circulation Manager is probably better known to subscribers to the *International Journal of Religious Education* than that of any other on the Editorial Board, is leaving early in Feburary. She is to be married to Wesley H. Winters, of Dieringer, Washington, who works for the Puget Sound Power and Light Company. They plan to live in Sumner, Washington.



Miss Tolman has been on the *Journal* staff since October 1, 1942, when she came as secretary to the Editor, Dr. P. R. Hayward. Dr. Hayward at that time was also Executive Secretary of the Commission on Educational Program of the International Council of Religious Education. This gave Miss Tolman a broad grasp of the educational philosophy and the operations of the Council which has been of help to her work ever since.

In 1944 she became the first Promotion Assistant for the *Journal,* and gradually took over more and more responsibility for supervision of circulation. She was named Circulation Manager in May 1946. Since that time she has combined promotion and management of circulation. In the nine years in which she has held this post the circulation has grown from 24,000 to over 33,000. In addition, for some two years she handled promotion of other publications of the International Council of Religious Education. At the Annual Meetings of the Council and the succeeding Division of Education she worked first as secretary to the Commission and later in the sales department.

Miss Tolman came originally to the Council through her interest in local church school work and in the contribution the *Journal* was making to her own understanding of religious education. Her continuing activities in her local church have given her an understanding of the problems of *Journal* readers.

Miss Tolman received the Ph.B. and M. A. degrees from the University of Chicago.

In the Council family no one ranks higher in general regard than does Marjorie. She has served as chairman at various times of such organizations as the Office Affairs Committee, the Overseas Relief Committee and the Committee on Worship. She is one of the "Quints," the group of employees who have worked five years or more for the Council. Everyone in the Midwest Office of the National Council of Churches will miss her, but all rejoice in the happiness which has come to her and extend their best wishes to her and to her husband-to-be.

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Mr. Vastine Resigns National Council Staff Position

The Reverend William H. Vastine, Associate Executive Director of the Department of Racial and Cultural Relations, left this position to become Associate Executive Secretary of the Pennsylvania State Council of Churches, as of January 1, 1955. In this new responsibility, Mr. Vastine is in charge of public relations and finance.



William H. Vastine

In accepting this new responsibility, Mr. Vastine brings to a close three and a half years as a member of the executive staff of the National Council of the Churches of Christ in the U. S. A. He began his service on July 1, 1951, in the Division of Christian Education as Director of Inter-Group Services.

His instructions were to inaugurate "a program to interpret the goals of Christian education to groups beyond the Protestant tradition and to bring to the Protestant mind the traditions of those who seek to know and express the will of God according to their pattern of belief." He worked on the assumption that "knowledge of God's greatness will be strengthened when all men understand the differences as well as the similarities between religious groups." Later, on March 1, 1953, Mr. Vastine's relationship was changed and his service expanded when he became Associate Executive Director of the Department of Racial and Cultural Relations of the Division of Christian Life and Work. His office continued to be in Chicago.

Mr. Vastine rendered service through the lesson committees, to the U.C.Y.M., through joint editorship of a special issue of the *International Journal of Religious Education*, and through imaginative leadership given to the Pastor's section. He has developed a very complete set of resource materials which will make his work of continuing help. At all times Mr. Vastine has shown a readiness to cooperate on Council tasks beyond his own department.

Before coming to the National Council, Mr. Vastine was minister of the Trinity Methodist Church in Windsor, Connecticut. During his pastorate there he

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served as Youth Director of the New Haven District and was officially active in organizing the Community Chest and Heart Campaign drives.

It is not expected that Mr. Vastine will be replaced in this position which was initially arranged to give needed special help in the field of inter-group relations to the Commission on General Christian Education. With the anticipated moving of this Commission to New York, it is expected that it will be able to use the resources of the Department of Racial and Cultural Relations at points of additional need. In the meantime, Mr. Vastine has performed a needed service with great satisfaction to all concerned.

A. L. ROBERTS,
General Director, Commission on General Christian Education, National Council of Churches

Thomas H. West Appointed Co-Chairman for NCCJ

CHICAGO, Ill. — MR. THOMAS H. WEST, an attorney of Chicago, who has long been active in the work of the Division of Christian Education, National Council of Churches, has been appointed co-chairman for Illinois for Brotherhood Week observances in February. These observances are sponsored by the National Council of Christians and Jews, which publishes materials helpful to churches. These materials may be secured at any of the Division Offices of NCCJ, as follows:

Eastern: 381 Fourth Ave., New York City.

Southeastern: 1425 H. St., N. W., Washington, D. C.

Central: 203 N. Wabash Ave., Chicago, Ill.

Southwestern: 1028 National City Bldg., Dallas, Texas.

Pacific: 6461 Sunset Blvd., Los Angeles 28, California.

Mr. Hosie Succeeds Dr. Baumgartel

INDIANAPOLIS, Ind.—DR. HOWARD J. BAUMGARTEL, for 15 years Executive Secretary of the Church Federation of Greater Indianapolis, has retired. A special Appreciation Dinner was given on December 14 in recognition of his services to the Federation. Dr. Baumgartel has been active in the Association of Council Secretaries and in the City Executives' Section of the Division of Education, National Council of Churches.

Succeeding Dr. Baumgartel is the REV. LAURENCE T. HOSIE, who began his duties as Executive Secretary in Indianapolis on January 15. Since 1945 he has been Executive Secretary and Director of the Protestant Social Service Bureau of the Council of Churches of Syracuse and Onondaga County, New York. Mr. Hosie, a graduate of Union Theological Seminary, is a Presbyterian minister. However, he served Baptist churches and mission centers in New York for 15 years. In the years following he worked for the National Intercollegiate Christian Council and the Fellowship of Reconciliation, and from 1940-1945 was director of the Presbyterian Labor Temple in New York City. He is a member of the Department of International Justice and Goodwill and of the Department of Evangelism of the National Council of Churches.

Manuscripts for Declamations

EVANSTON, Ill.—The National Woman's Christian Temperance Union announces the Ada Mohn-Landis Prize Contest for 1955. This is for manuscript materials suitable for platform contests. There are three types of declamations, for seniors, juniors and children. Prizes range from $10. to $50. For rules of the contest, write the National WCTU Publishing House, Evanston, Illinois.

Dr. Ernest R. Bryan Dies

WASHINGTON, D. C. — DR. ERNEST R. BRYAN, president of the International Society of Christian Endeavor, and general secretary of the World's Christian Endeavor Union, died of a heart attack on December 17. He was 48 years old.

Dr. Bryan held many positions in Christian Endeavor in a career which started at the age of 16. He was an ordained minister of the Disciples of Christ. He was a lieutenant commander in the navy, on active duty from 1943 to 1946. He served as a member of the General Commission on Chaplains and was chairman of the committee on United Fellowship of Protestants. Since 1947 he had been editor of the *Christian Endeavor World*.

Dr. Bryan maintained cordial relations with the United Christian Youth Movement and was a member of the National Council of Churches' Coordinating Committee on Youth Work.

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Girl Scout Week To Be Observed

NEW YORK, N.Y.—Girl Scout Week, March 6-12, has as its 1955 theme, "Believe, Belong, Build." On Sunday, March 6, Scouts and their leaders, in uniform, will attend church in groups. The Girl Scouts of the U.S.A., now numbering around 1,750,000 girls, is a member agency of the United Christian Youth Movement.

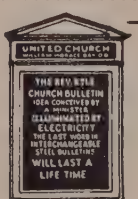
Positions Available for
Two Women, to serve as
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Work will include:
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Mrs. Elizabeth M. Finn Dies

PHILADELPHIA, Pa. — MRS. ELIZABETH M. FINN, for 29 years associated with the American Baptist Publication Society, died on December 20, 1954. She retired in 1949 and since that time managed a book store in Philadelphia during the winters and one at Green Lake Baptist Assembly in the summers. Mrs. Finn was most widely known, however, for her work as national Director of Vacation and Weekday Church Schools for the Northern Baptist Convention, which position she held from 1928 to 1949.

Mrs. Finn, ordained a Baptist minister in 1926, came to the Baptist Publication Society in 1920 as assistant director of the Department of Vacation and Weekday Church Schools. Two years later she was given the portfolio of "Special Field Worker" representing the total interests of the Society in the field of Christian education. From May 1926 to December 1928 she was director of young people's work and then took over the vacation and weekday direction in which she made a notable contribution. In fact, the special issue of the *International Journal* in January 1951, recognizing the 50th anniversary of the Vacation Church School movement, said that Mrs. Finn had worked in vacation church schools since 1910. She was a member of the Committee on Weekday Religious Education for many years and was active in interdenominational work throughout her career.

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Mr. Edworthy Dies

CHARLESTON, WEST VA. — The REV. Z. B. EDWORTHY, General Secretary of the West Virginia Council of Churches and Christian Education until his retirement in 1952, died November 7, 1954. He was 71 years old.

Mr. Edworthy was born in Dickinson County, Kansas and graduated from Washburn College, Topeka, in 1904. He spent several years in Texas and later in Virginia, where he enlisted in the Heavy Coast Artillery Training School. In 1922 he entered the Graduate School of Northwestern University and received a Master's degree in religious education. The following year he joined the staff of the Colorado Council of Religious Education. In 1925 he became Director of Young People's Work and Leadership Education for the West Virginia Council, which position he held until 1938 when he became General Secretary.

Mr. Edworthy, as one of the pioneer council secretaries, was a long-time member of the Association of Council Secretaries. He was active in the Leadership Education Section, and the State and Regional Executives' Section of the Division of Education, National Council of Churches.

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Filmstrips for Easter, Lenten, Spring programs

presented by Society For Visual Education

Listed here are a few of the outstanding color Filmstrips and Slidesets especially recommended for your Easter, Lenten, and Spring programs. For a more detailed and complete listing request a free copy of the SVE booklet below.

Easter-Lenten Story

(Symbols following title indicate age level; see below)

SINGING PRAISES TO JESUS (A770-9) (P-J) .....$ 6.00
The Triumphal Entry into Jerusalem becomes real and meaningful in this strip as you follow a little boy who is among a group singing the praises of Jesus on that last journey.

THE KING OF GLORY (A851-5) (J-A) .....$ 5.00
The events of Holy Week beginning with the Triumphal Entry.

LIFE OF CHRIST VISUALIZED (A700SA) (J-JH) $19.00
A series of 4 strips covering the events of Holy Week and the Resurrection. Standard Publishing Co.

THE GOSPEL OF LUKE (Triumph Over Death) (A709-6) (G) .....$ 5.50
The first Easter story as found in the Gospel of Luke.

THE PASSION STORY (Cathedral) (C852S) (G) with reading scripts $25.00 with 33⅓ r.p.m. records and scripts $40.00
A series of 5 strips on the last days of Christ on earth from the Cathedral Films "Living Christ Series."

THE GOSPEL OF JOHN (A709S) (G) $10.00
Two strips present the outstanding events found in the Gospel of John.

THE WHITE LILY (A Legend) (A851-2) (J-JH) .....$ 6.50
Presents the legend of the white lily which appeared on Easter morning.

THE LIFE OF CHRIST—WOOD (50 slides—S40R) (G) $19.50
A complete coverage of the life of Christ in slide form.

THE LIFE OF CHRIST—SALLMAN (16 slides—S180R) (G) $12.00
Sixteen of the most famous paintings by Warner E. Sallman in slide form.

THE PASSION STORY IN ART (20 slides—S199R) (G) .....$ 9.50
Various artists depict the Easter story.





for Study of the Church

FOUNDING, SUFFERING, AND ACCEPTANCE OF THE CHURCH (A794SA) (JH-A) $15.00
Three strips visualize the story of the Church from the Resurrection to the baptism of Clovis on Christmas Day, 496 A.D.

THE MEDIEVAL CHURCH AND ITS REFORMATION (A794SB) (JH-A) $15.00
Three strips trace the history of the Church from the barbarian invasions to the Reformation by Martin Luther.

A JOURNEY THROUGH THE HOLY LAND (A297S) (J-A) $11.00
Actual color photos show many places associated with the Easter events and the life of Christ.

PALESTINE TODAY (21 slides—S197R) (G) .....$ 9.50
Palestine, as it is today, is shown through actual color photos.

Spring Programs

SPRING IS HERE! (A851-7) (P) ..$ 5.00
SUMMER IS HERE! (A853-3) (P) ..$ 5.00
Each strip presents actual photos with rhymes which reveal the glorious secrets of God's world during these seasons.

THE STORY OF JOHNNY APPLESEED (A246-2) (P-J) .....$ 5.00
The story of this legendary figure who worked to help others.

Easter Programs

BABU AND THE EASTER FAIR (Easter in India) (A808-1) (P-J) .....$ 6.00
Babu, the central figure in this appealing story is a little Indian boy. You will live with him and thrill to his excitement as he participates in the dramatization of the first Easter.

THE CATERPILLAR'S JOURNEY (A851-4) (P-J) .....$ 5.00
A delightful tale of the mystery of Spring as experienced by a fuzzy caterpillar.

RACKETY RABBIT AND THE RUNAWAY EASTER EGGS (A246-13) (P) ...$ 5.00
Use the amusing adventures of Rackety to present appropriate Eastertime lessons.

AROUND THE WORLD EASTER PARTY (A851-6) (P-J) .....$ 5.00
Betsy discovers at a school party that Easter is celebrated all around the world.

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"Timing is crucial in the wise use of audio-visuals."

Watch Your Timing

ACCURATE TIMING can mean the difference between success and failure in using audio-visuals.

Proper use of audio-visual materials calls for: (a) Preparation of the group to get the most from the material. (b) Presenting the audio-visual material. (c) Following through after the audio-visual experience.

We all know the discouragement that comes to a leader when, after carefully preparing the group for using an audio-visual, he signals for lights to go off and projection to commence, and finds there is a delay in beginning because of faulty projection. If this delay or confusion lasts for an appreciable time, the whole atmosphere is changed and the leader really needs to prepare the group all over again for the viewing. Practice and rehearsal are worth all the time they take so that the energy devoted to group preparation will produce results.

Smooth projection requires rehearsal. Continuous practice will make sure that: the picture is focused and projected on the screen just a second before lights are turned off; the amplifier is warmed so that the volume of sound can be turned up gradually and the first word or the first note is clearly heard; the stylus is fitted in the first groove of the disc recording and the motor engaged so that volume can be faded in for proper effect. Timing here is important.

Now, let us think of timing in a different way. Audio-visuals can achieve greater results when preceded or followed by other activities. If the leader can plan in advance to relate the discussions, resource literature, audio-visuals and group projects on a particular subject, each of these will strengthen the total learning experience and will accomplish more than it otherwise would if used by itself. Here is where timing comes in. It is well to know which activity should precede the others.

For instance: A local church that needs church school teachers in the children's departments, recognizes the importance of enlisting workers who can do the job. Moreover, the enlistment of workers will be more productive if the whole church understands the religious needs of children. The use of audio-visuals can greatly help to bring this understanding if properly timed and integrated. The following schedule of activities could bring results. How would you time it for your church?

1. The local church Board of Christian Education asks its committees on leadership education and children's work to draft a plan. The following plan is adopted:

a. Ask the pastor to preach a sermon on the importance of children to the fellowship of the church (one of two Sundays before the use of the film).

b. Give leaflets dealing with the religious needs of children to every family in the church.[1]

c. Preview the film *For Every Child*[2] by the children's workers and the Board of Education.

d. Present the film, *For Every Child* to the congregation at a Sunday evening service and at a mid-week service. (There is a special rental fee for multiple use.) The user's guide which accompanies the film contains a program for such a service.

e. Circulate enlistment cards to all members of the congregation at each viewing of the film. At the close of the film presentation, a period of silence allows the viewers to give prayerful consideration to personal enlistment. Viewers are asked to indicate their interest in particular church jobs and also to indicate their experience in the area marked.

f. Study the enlistment returns and make individual calls upon those persons who seem suited to the tasks needing immediate attention.

g. Organize special leadership education groups for the training of all who indicated their interest in church work with children.

This schedule illustrates the timing needed to allow for careful advance preparation in the use of the film and the definite followup activities necessary to secure maximum results.

The plan outlined above would call for six months to a year to carry through, and parts of the training program would require a permanent plan for many years ahead. However, by careful timing, it is possible for each activity to contribute significantly to a complete program of enlistment and training.

So—Watch your timing!

[1]Several inexpensive leaflets may be obtained through the children's departments of denominations or from the National Council of Churches.
[2]Available from denominational publishing houses.

New Release Evaluation

John Wesley

77 min., color. Producer: J. Arthur Rank for the Methodist Radio and Film Commission, 1954. Available to Methodist churches on a free loan basis from the Methodist Publishing House. (Available for general distribution at a later date).

The film begins with the incident of John Wesley's rescue in early childhood from the burning parsonage at Epworth. From this experience his parents feel that he is destined for some great work for God. The life of Wesley further unfolds—his fruitless attempt to preach to the Indians in Georgia; the recovery of the "inner witness"—the assurance of faith as the gift of God's grace; the subsequent development, through his divinely inspired preaching, of the "Society of Those Who Call Themselves Methodists."

The acting is good although a few of the characterizations seem a little weak. The sequence with the criminal is very well done. Color is good except for some over-intensity of reds, and some pictures which are quite dark. The closing part of the film is especially effective. The film gives authentic facts of John Wesley's life with emphasis on "the inner witness" as the strongest proof of Christianity. It is strong in its portrayal of the spiritual fervor with which John Wesley lived. The length somewhat limits film's use. The transitions for episodes are often not smooth.

Highly recommended for senior highs through adults for its good, solid, honest story of a man who found the importance of personal Christian living as a relationship to God and "His sheep" rather than a mere "formalism of worship." *Recommended* for a better understanding of one phase of Christian history and more particularly of John Wesley and the beginning of the Methodist movement. Also *recommended* as a service of worship for a general audience.

NEW RELEASES

Filmstrip: *Rebirth of Faith* (History of the Christian Church Series). Producer: Society for Visual Education, 1954. 38 frames, color, $6.00. The story of the church during the Reformation.

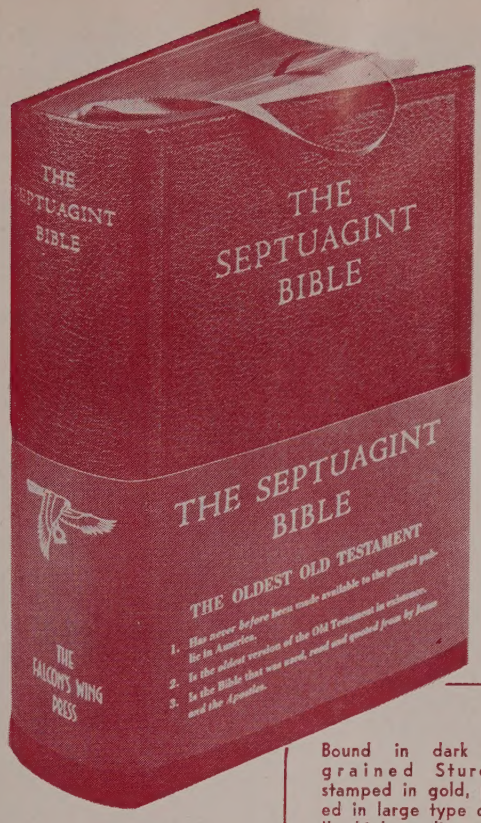
Film: *Wanted—a Place to Live* Producer: Anti-Defamation League, 1954. 15 minutes, B&W. Points out wide-spread problem of religious and racial discrimination. (Uses discussion technique.)

Record: *How We Like to Learn,* Producer: Helen Parkhurst, Alpark Educational Records, 1954. 14 minutes, 10" record, 33⅓ rpm. Why children resist instruction, what methods succeed with them, how the personality of the teacher or parent enters into their standards.

Look for evaluations of these new releases in forthcoming issues of the monthly *Evaluation Bulletins.* For information, write: Visual Education Fellowship, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.

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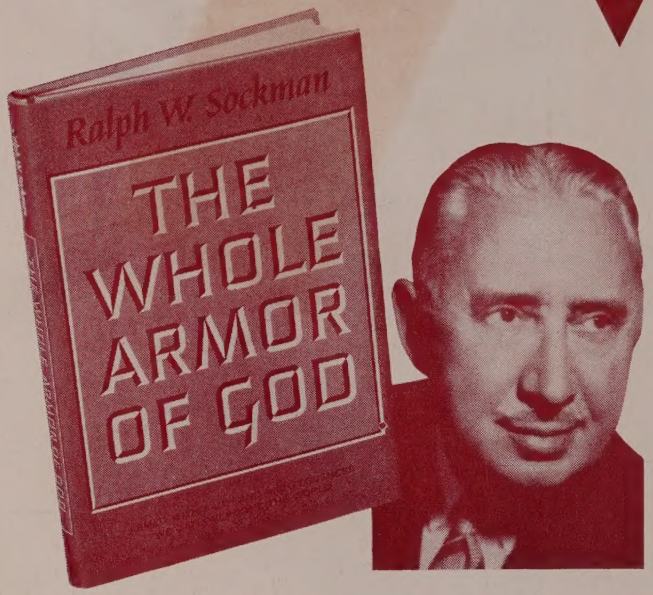
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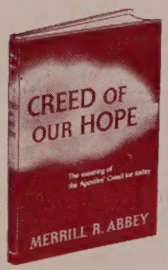
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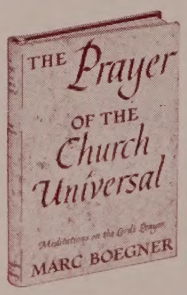
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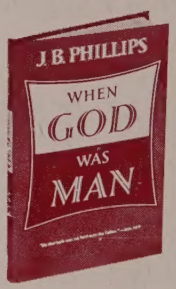
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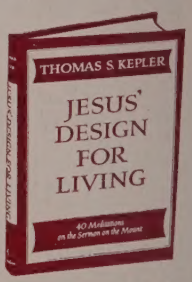
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